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(2) “Emphasis on communication”
(3) "Accumulation of interpersonal relationships"
(4) "Adhesion of interpersonal relationships"
(5) "Collectivism"
(6) “Importance of affiliation”
(7) “Emphasis on settlement”
(8) "Synchronism"
(9) “Synchronization-emphasis on senior junior system”
(10) "Imitation orientation"
(11) "Importance of harmony"
(12) "Apathy between small groups"
(13) "Need for protection"
(14) Authoritarianism
(15) Avoiding risks
(16) "Following precedent"
(17) “Regressive, status quo”
(18) Emphasis on shame and appearance
(19) "Attention of attention"
(20) "Misogi emphasis"
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(25) "Closed and exclusive"

(26) "Passive"
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(28) "Indirect response"
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Japanese towns and their ancient constitution
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Japanese company and lifetime slave labor
- Main text

Japanese schools and traditional teacher-disciple relationship
- Main text

日本の伝統的社会と女性的体質

大塚いわお

JAPANESE TRADITIONAL SOCIETY AND FEMININE CONSTITUTION

Iwao Otsuka

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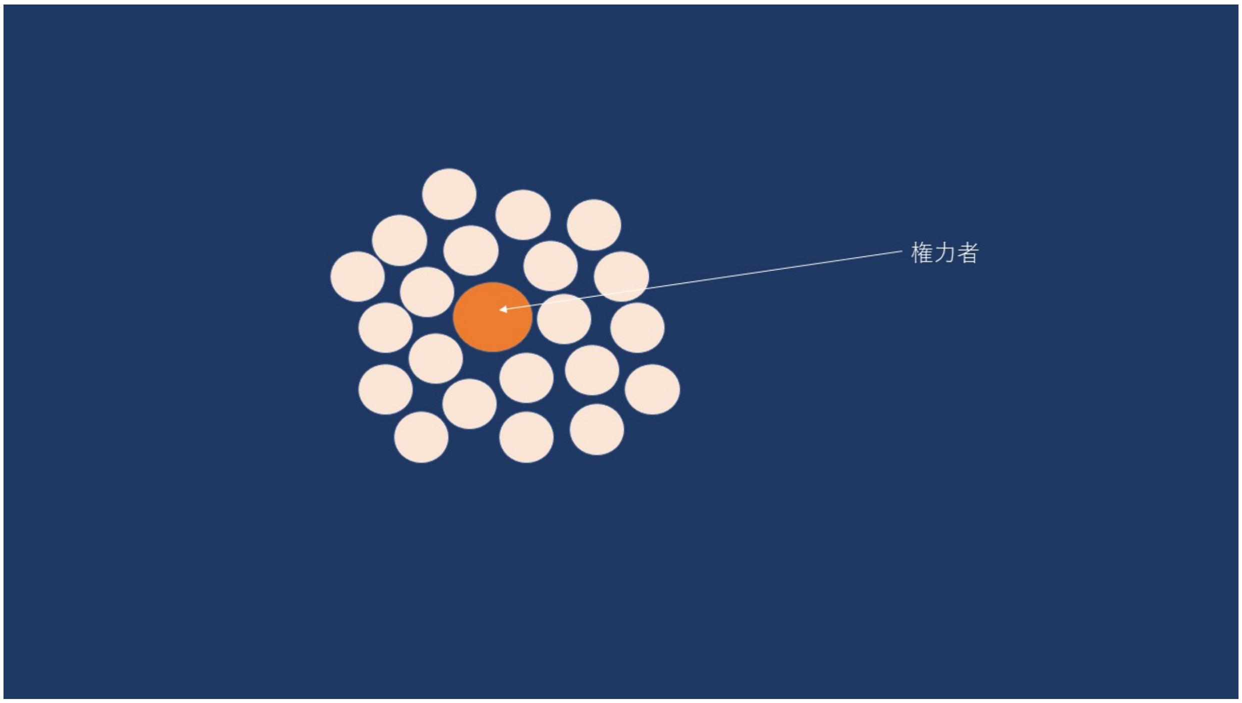
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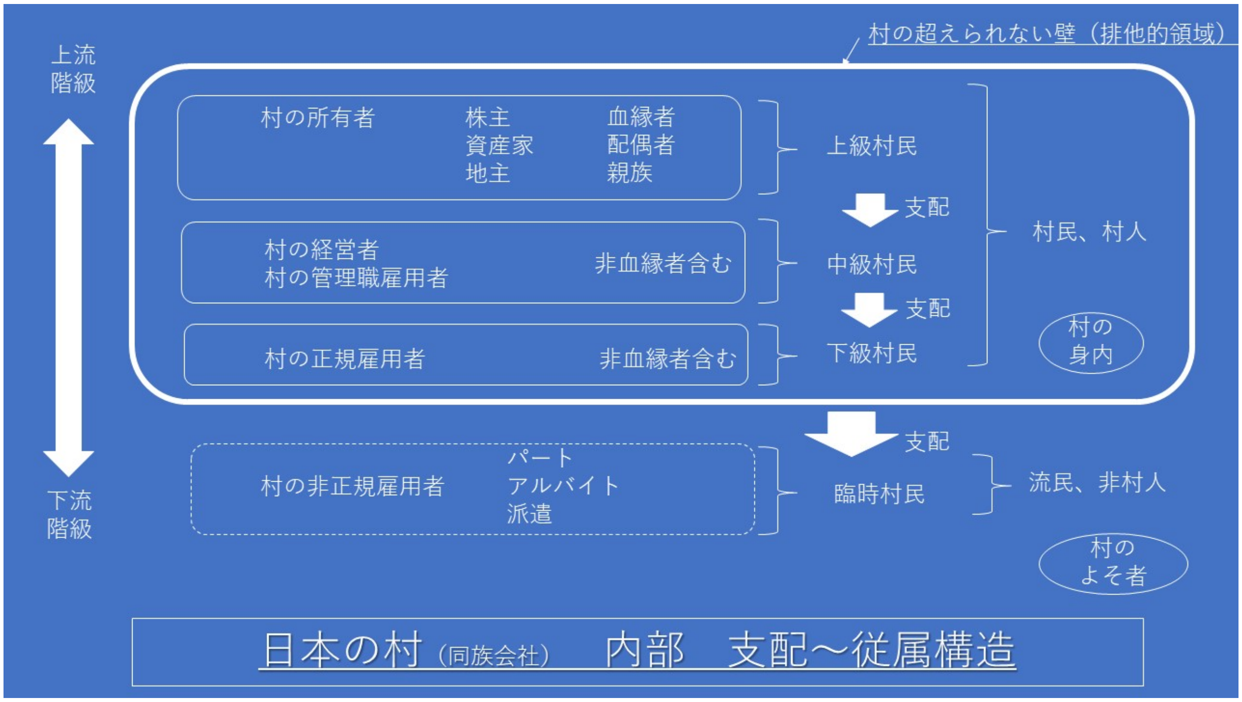
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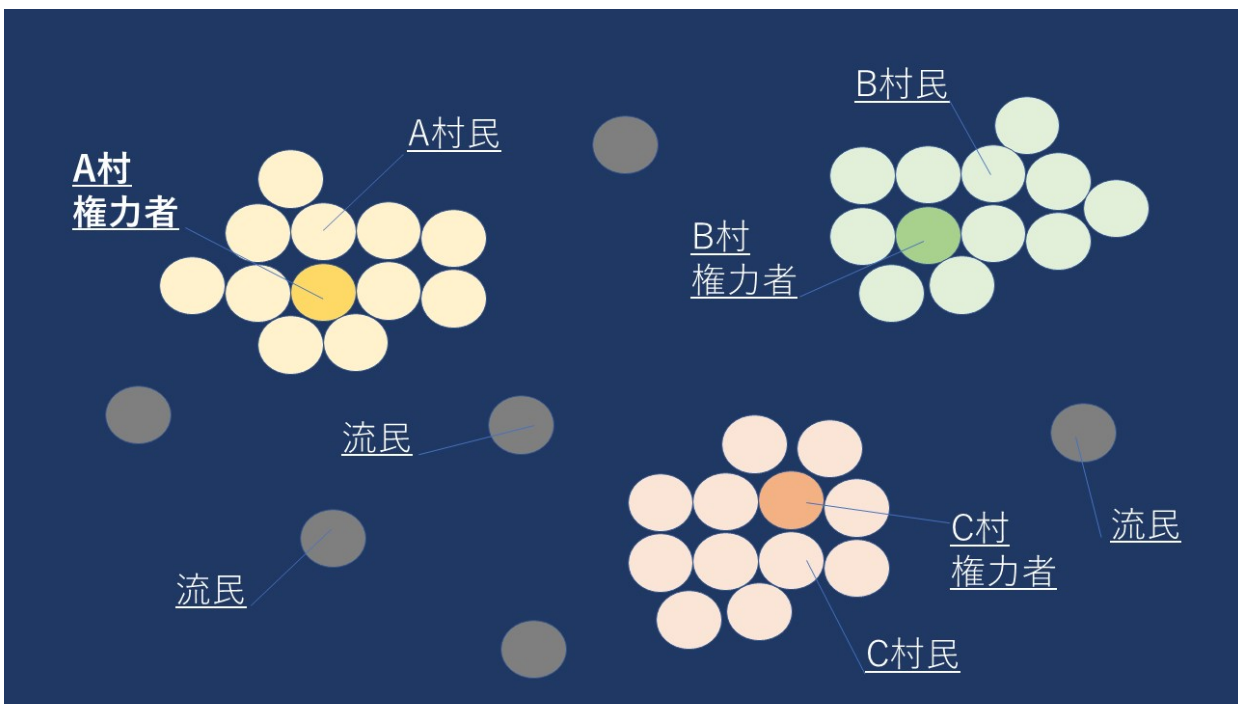
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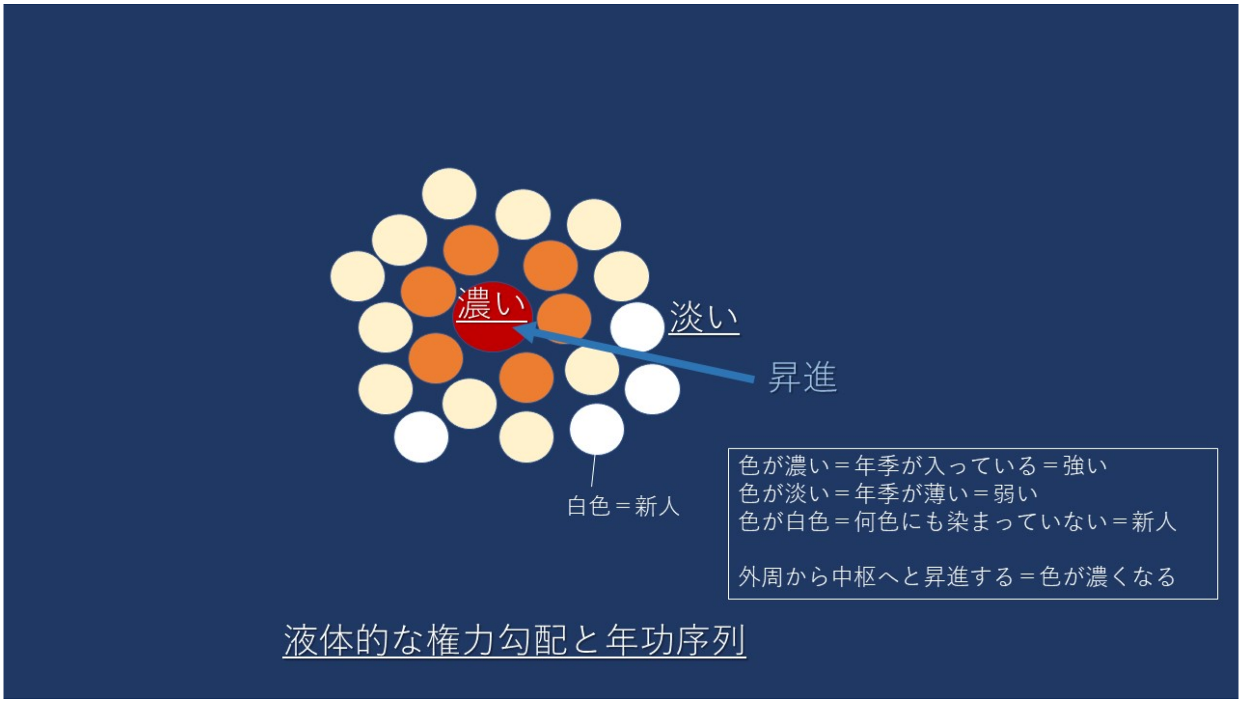
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権力者

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村の超えられない壁（排他的領域）
上流
階級
下流
階級
村の所有者
株主
資産家
地主
血縁者
配偶者
親族
上級村民
支配
村の経営者
村の管理職雇用者
非血縁者含む
中級村民
支配
村の正規雇用者
非血縁者含む
下級村民
村民、村人
村の
身内
支配
村の非正規雇用者
パート
アルバイト
派遣
臨時村民
流民、非村人
村の
よそ者
日本の村（同族会社）　内部　支配～従属構造


A村
権力者
A村民
B村民
B村
権力者
流民
流民
C村
権力者
流民
C村民


濃い
淡い
昇進
白色＝新人
色が濃い＝年季が入っている＝強い
色が淡い＝年季が薄い＝弱い
色が白色＝何色にも染まっていない＝新人
外周から中枢へと昇進する＝色が濃くなる
液体的な権力勾配と年功序列





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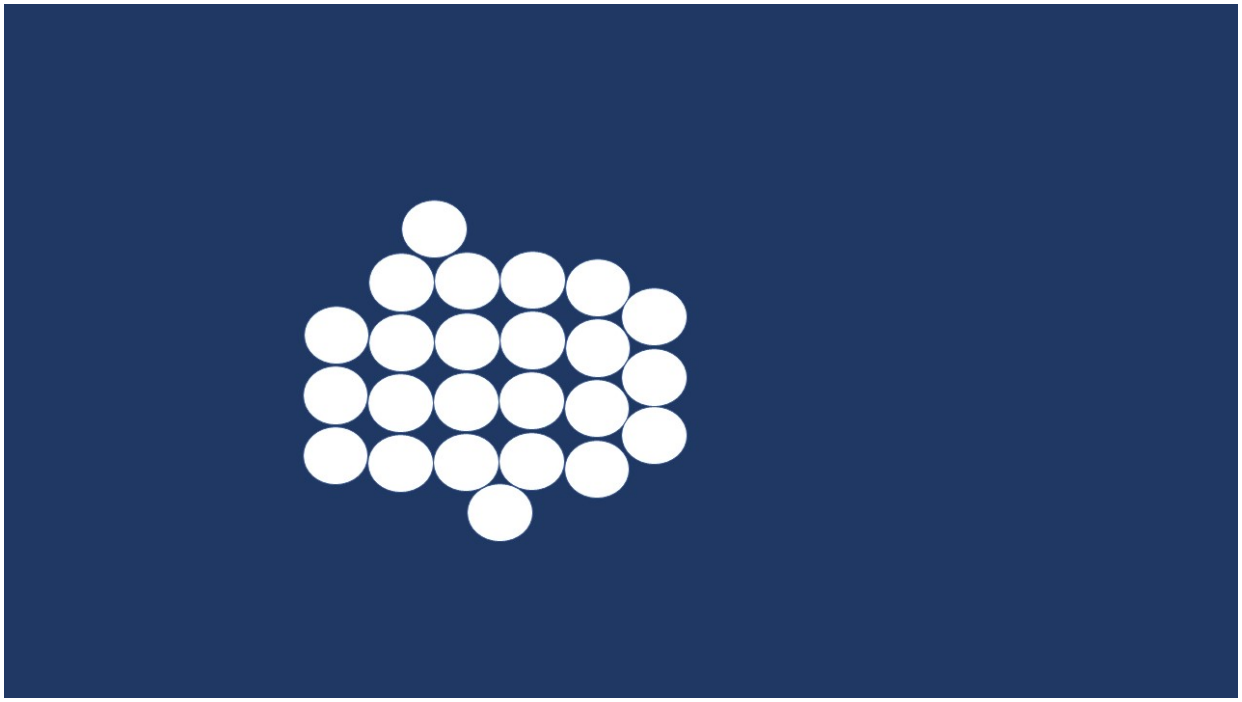
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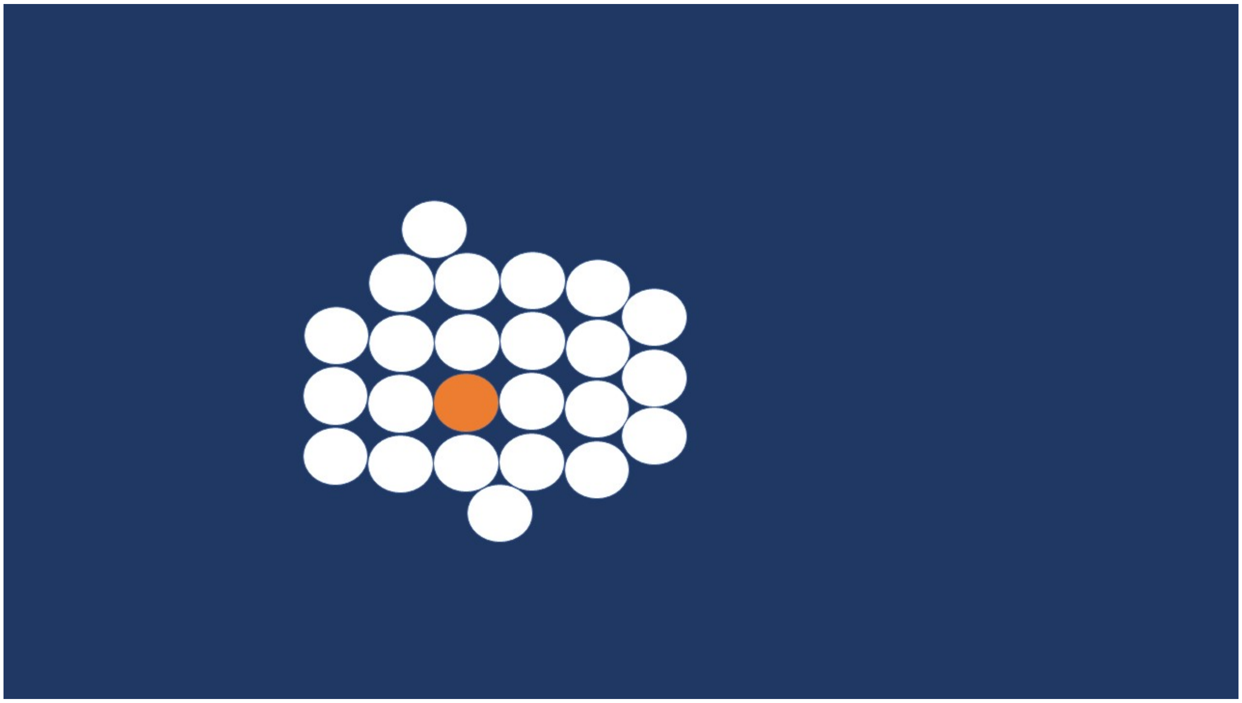
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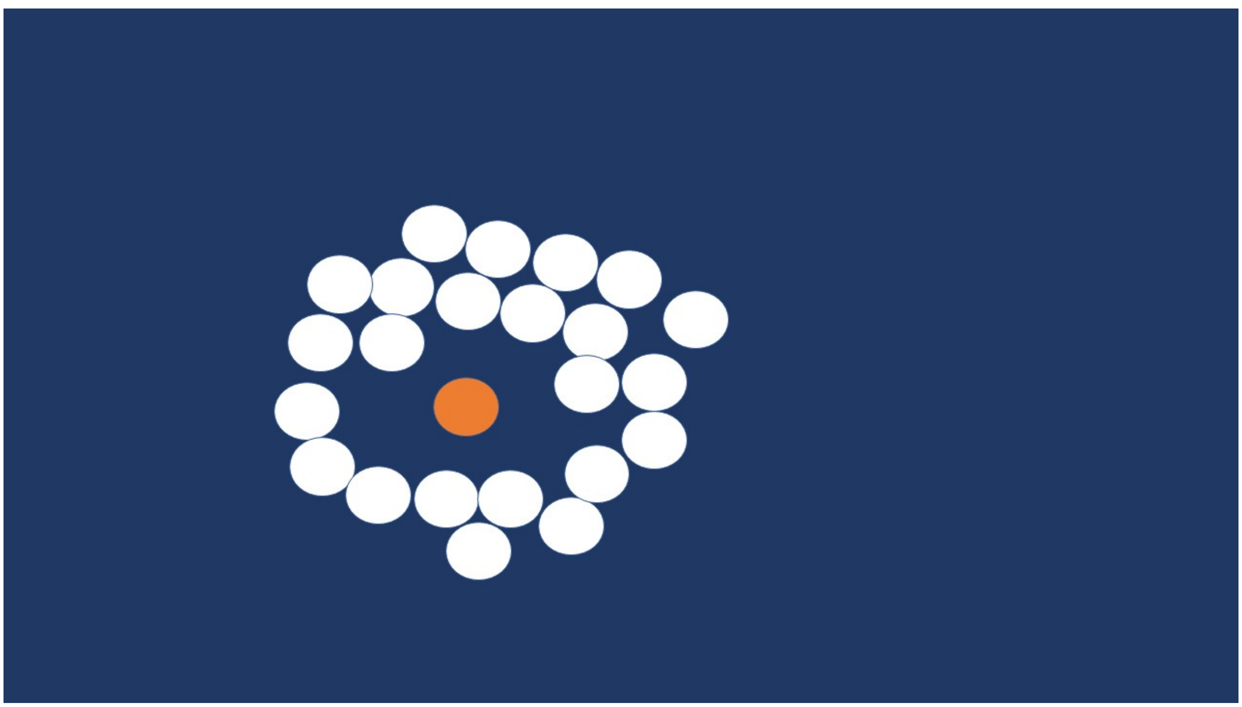
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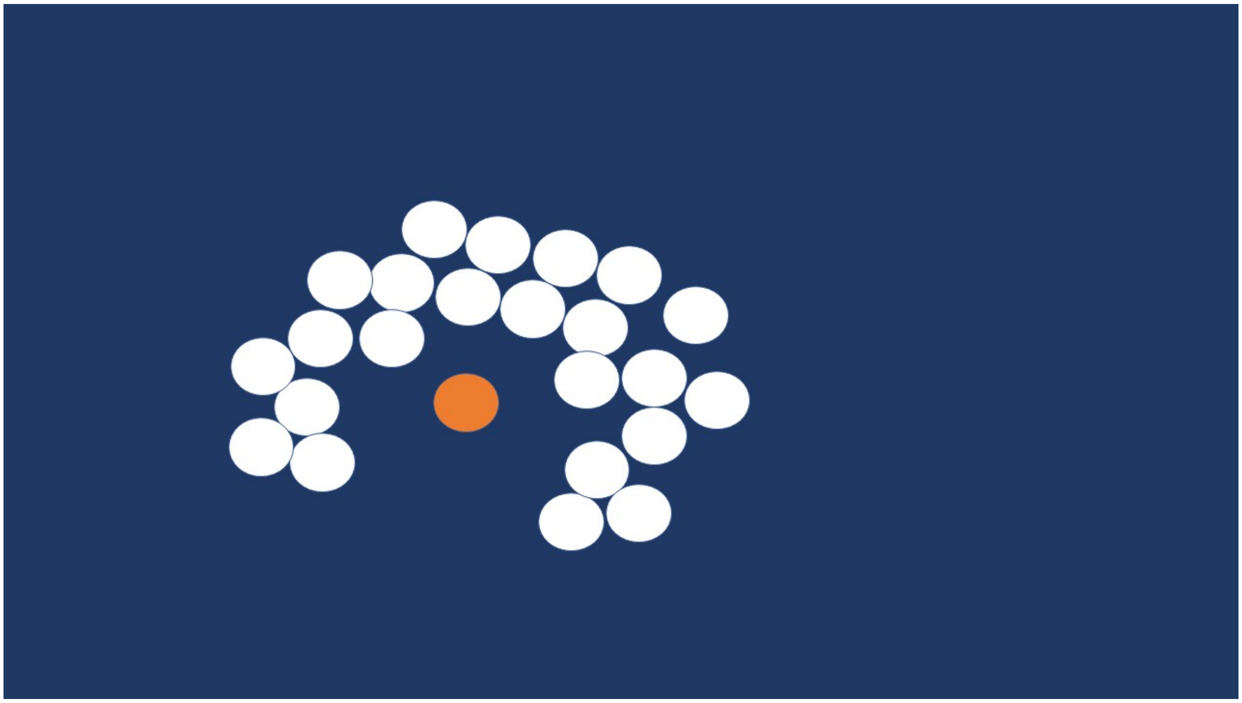
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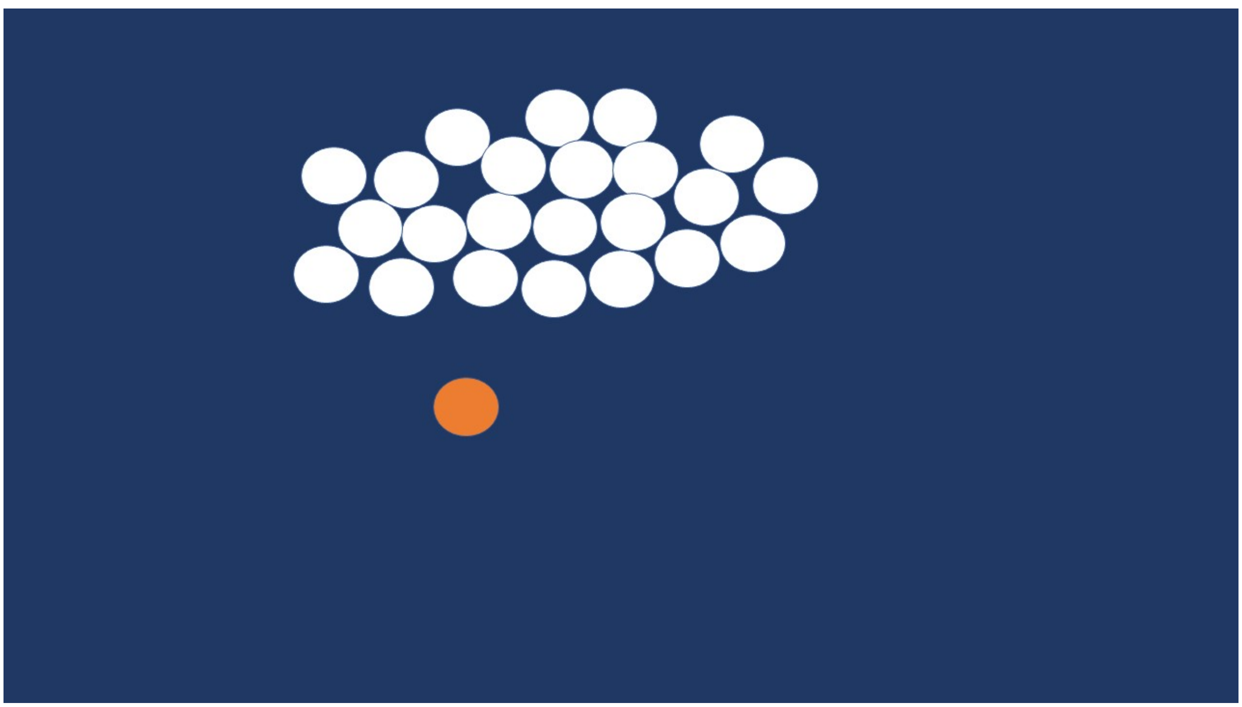


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Japanese traditional society and female dominance

Iwao Otsuka

Japanese village (or Japanese village society, Japanese mura society) and feminine constitution

Introduction

The modern Japanese society had become a Western and American liberal democracy.

However, in reality, there is a hidden social norm = "the rules of Japanese village society". It is an implicit understanding among Japanese that not to profess about this social norm, and therefore, this social norm is in effect a "rule behind the scenes". This book describes the rules of this village society.

Overview of Japanese Village Society

Harayoshi of "village" in Japanese "village society" is "mura" of "flock". A "village" is a group of people living in a group.

“Village society” is sometimes described as “mura society”. Although "villages" are considered to be limited to villages, the Japanese mura society is widely distributed in central Japan, such as central government, so the use of the word "mura" reflects its universal nature in Japan. can do.

Japanese “village society” is a kind of (rice cultivation) farming community widely distributed in the world (mainly East Asia and Southeast Asia). Similar societies to Japanese village societies exist, for example, in the same rice farming communities in Vietnam and Indonesia, and are not unique to Japan. It is thought that the society of the same rice farmers has much in common. (In contrast, Western societies are nomadic and pastoral societies.)

Japanese “village society” exists in both urban and rural areas. The whole Japanese society is covered by the air of the village. Some say that the Japanese village society exists only in the rural countryside, but in the first place the central government office in Kasumigaseki, Tokyo, the center of Japan, is the village society. Japan is a national village.

The members of Japanese "village society" include not only adults but also children. Children are also Japanese villagers.

Japanese “village society”

 National Village Mutual assistance, administrative organization, and citizens in the central government unit centering on the Imperial Family in Japan.

 Regional village Mutual assistance and administrative organization at the prefecture and municipal level.

 Workplace Village A pair of a regular employee of a government office or company and a full-time manager (housewife) at home.

 School village Administrative terminal organization through nursery school, kindergarten, PTA, school district child, daycare center, school (elementary school, junior high school, high school, university, graduate school). Or a self-help organization like a study school or free school. Sub-villages include villages created by children and students on campus, such as class villages, class villages, lecture villages, club villages, and circle villages. Also includes villages created by school teachers, such as scholar villages.

-Local villages Villages, neighborhood associations, and neighborhood associations. Mutual assistance and administrative terminal organizations.

 Blood-related village Mutual support organization between people who are related to each other. An organization of gates and clan.

 Union village A self-help organization that transcends local borders, such as a co-op.

 Community Village Communication and self-help organization via the Internet (electronic bulletin boards, social network services, online game communities, etc.)

Can be classified.

Survey method of Japanese village society

In order to know the truth of Japanese village society, a lot of people who criticize Japanese society such as "Japanese but hate here in Japan" thread on anonymous bulletin board represented by 2 channel and Twitter etc. It is quick to see.

Many people who are satisfied with the current state of Japanese society or want to restore it more often do not particularly comment on the current state of Japanese village society. Also, Japanese society is closed and exclusive, and Japanese villagers do not want to confidentially disclose the inside of village society. When a whistleblower is filed, a gruesome internal sanction, such as Mura-Hachibu, often awaits, and it is difficult for Japanese people to disclose the actual situation if there is no anonymity due to face-to-face contact. It is useless to go to rural areas to conduct surveys because the anonymity of the surveyees is not ensured.

People who are dissatisfied with Japanese society often can freely speak their true intentions on the Internet media where anonymity is secured, so give specific examples on the spot and They are whistling about what needs to be improved. So, by browsing a lot of them, you can clearly understand the good and bad parts of the Japanese village society.

On the other hand, the Japanese theory that has been accumulated so far can be a great reference for understanding the Japanese village society. In particular, books, papers, and articles that describe the characteristics and problems of Japanese society are more useful than European and American societies. It is not limited to books written by scholars that are supposed to be read only by fellow scholars in the scholar's village, but is written by Japanese and other people who have lived abroad and commented on Japanese society. Viewing a large number of is a shortcut to knowing the truth of Japanese society.

In addition, people who have worked at government offices and large corporations in Japan, and those who lived in companies such as castle towns, are often helpful in understanding the realities of Japanese society.

The vocabulary of Japanese politicians, such as Yukio Ozaki, the god of constitutional politics, can be helpful in understanding the actual situation and the way of thinking of Japanese villagers, which is different from the ostensibly constitutional system of Japanese village society. Kakuei Tanaka, a politician who is a politician from the local area, can be helpful in understanding the continuity between the central and local areas of Japanese village society.

The following description is based on the comments, books, and articles in the anonymous Internet media described above.

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Characteristics of Japanese Village Society

The following is an explanation of the characteristics of Japanese society and Japanese villagers.

(1) “Emphasis on interpersonal relationships”

"I attach great importance to interpersonal relationships. Orient connections. It is nepotism."

Japanese villagers inherently value interpersonal relationships.

They are more interested in humans than inorganic substances.

They focus on relationships, relationships, connections and networking and are good at them.

They value the connection and bond between people.

Political parties and other parties do not form groups based on clear goal controversies or differences in vision.

They make a relationship based on people and interpersonal relations, such as "I was taken care of by Mr. XX at that time.

It becomes a faction, academic faction, etc., and drives society.

They are sensitive to the feelings of others, and are often interested in reading the movements of a person's mind, psychology and counseling.

They humanize inorganic machines and robots as humanoids.

Their mindset is that of a girl who, from a young age, is interested in dolls and the surrounding human beings and acts like it, and the idea is the same (like boys, who are interested in inorganic machines and substances). Is less attracted).

(VS Westerners (pastoralists): For them, interpersonal relationships are only a means of achieving their goals and are temporary; for them, they are free and independent rather than connected. It is important to be able to move.)

(2) “Emphasis on communication”

"I value communication, discussion, and communication."

Japanese villagers place great importance on communication and communication with companies in order to build and maintain interpersonal relationships.

They prefer to talk, talk, talk, and communicate with close friends.

They prefer flaky phone calls and LINE, which allows for frequent messaging in groups.

They want fast, frequent exchanges of letters, emails, and messages with close friends.

They like to talk long, even if there are no requirements, to maintain interpersonal relationships.

They prefer direct face-to-face communication.

(VS Westerners (pastoralists): For them, communication is just a means to an end, not an end in itself.)

(3) "Accumulation of interpersonal relationships"

"Interpersonal relationships accumulate. Cannot be reset. Turnover is difficult."

In the case of Japanese villagers, interpersonal relationships accumulate more and more over generations.

They cannot interpersonalize, disconnect, reset, or initialize.

They continue and maintain the relationships and connections they have made once.

They hate cutting off connections once made in one field or territory, dislike turning into another field or territory, and demanding that they stay in the field or territory they once entered.

In their case, they tend to have a friendship, the first moment they enter school or work, and then decide for the rest.

Even if they try to turn into another area or organizational group and try to “turn village,” it is easy for them to enter and enter later because existing interpersonal relationships have already been accumulated in that area. Can not.

Or even if they are included, they will be treated as newcomers with low status and position.

(VS Westerners (pastoralists): They can easily reset their interpersonal relationships and switch to the next new world.)

(4) "Adhesion of interpersonal relationships"

"The interpersonal relationship lasts for a long time. The interpersonal relationship tends to adhere and stick. It is a public-private confusion and a rigging constitution."

In the case of Japanese villagers, the interpersonal relationship once established lasts for a long time.

They are sticky and persistent in interpersonal relationships.

Between them, conversations and sermons that started once are prolonged and endless.

In the Japanese village society, human relations are sticky, sticky, and netinech like natto, and can be called "natto society".

For them, interpersonal relationships tend to coalesce, and confusion or rigging is likely to occur.

(VS Westerners (pastoralists): In their case, interpersonal relationships are short-term, plain, and straightforward.)

(5) "Collectivism"

"We value being together and flock. We prefer to form close groups and convoys. It's easy for involvement and solidarity."

Japanese villagers try to be together.

They prefer to flock.

They prefer to work in groups, groups, and work together.

They are collectivist.

They cannot act alone and do not like to act.

They try to stick together and get together.

They form factions and struggle to become mainstream with each other.

Even though they are weak and unable to do anything by themselves, when they form a congregation or a group, they immediately become nervous and rely on the power of numbers to make loud noises and do indifferent things. Or,

They allow one to a small number to come together and bully (popularly outnumbered).

They value the sense of unity and affection within the group above all else.

They emphasize the strength of the sense of unity of the group and the fact that they are one and the same, as in "Let's work together as a company".

They all like to concentrate and do something together.

Their society is a “convoy fleet” society that likes to flock together, hang around, and act in a manner that protects each other in order to ensure the security and protection of each other.

They demand that everyone be treated indifferently. The Japanese have the same roots as a woman who wants to act in a good group, both in the food and toilet.

If they take any action, they are not likely to be self-sufficient and involve themselves and are likely to become important and upset.

They are more likely to be responsible for the actions they take, not just for the individual, but for the group and the solidarity.

They have difficulty staying independent of their surroundings.

(VS Westerners (herders): They value independence and independence by themselves rather than groups. They prefer to sue each other. In their case, responsibility is the result of moving individuals. , The result of taking it alone.)

(6) “Importance of affiliation”

"I attach great importance to affiliation. I attach great importance to inclusive sensation and intrauterine sensation.

Japanese villagers value affiliation.

They always try to belong to some group.

They are anxious if they do not belong somewhere.

They fear most of being excluded from their group.

They hate to be independent and autonomous, without belonging to a group.

They despise and distrust free people who do not belong to any group as freeters.

They value which group they belong to or belong to.

They value the school they enter (enter), the school they belong to (belong to), the name of the company, and the brand.

They value regular affiliation and regular employees within the group. Temporary non-regular employees, on the other hand, do not try to enter their relatives even if they are doing the same job, do not regard them as belonging, and make a difference in treatment.

They commend members for sweating at their own expense for their group.

They emphasize that members are completely included and absorbed in their group, both physically and mentally, always unite with the group, and act with a spirit of being as if they are one of the members of the group. I do.

They emphasize that members move as part of the body of their group.

They try to give the impression to the outside that their members are completely dissolved and melted, and that the members themselves move with a united personality.

The group to which they belong is as jealous of its members as his wife who suspects her husband's affair.

Affiliated members are required to give 100% of their entire time, including holidays and overtime hours, without fooling around, for their company or school group.

Alternatively, members are required to work with their group for as long a lifetime as possible and to work overtime for extended periods of time. Continuous affiliation to the affiliation group is required.

Unless they are constantly united, synchronized, attentive, and exhausted, they will be dismissed and dismissed from the ranks by higher ranks. This is the essence of the difficulty of living in a Japanese village society.

Members are required to remove all of their privates and adapt to their group, and to use up all of their time for their group (private service).

It is hoped that members will be completely included in their group, both temporally and spatially. Permanently belong to the group.

Affiliation first.

If, as in a restructuring of a company, the affiliated group cannot maintain the membership of the member, the affiliated group is forced to abandon the relationship unilaterally and withdraw from the affiliated group for their own reasons.

On the other hand, once a member enters a group, it is difficult for the member group to get the member out.

Members are expected to put their group first and to die for their survival, and that all members of the group work together to fight to the end.

They fought to the end, and when that was no good, the entire group would perish.

They prefer group self-determination.

They try to end their membership in a group so that they can be completed only within that group. I do not like members being picked up alive by prisoners by other groups.

Affiliated groups want members to swear lifelong loyalty to only one member group, and dislike having members belong to more than one group simultaneously or sequentially. It will also prohibit and restrict members from doing side jobs other than their group's work.

If a member's group survives, he or she will need to think about what to do at the expense of the victim.

They value that members of the group are willing to sacrifice for their group, as if they were a special striker.

The group you belong to is a fate community, and you want your members to share their fate with your group to the end, "even if you die," and look for your heart.

In Japanese society, if you graduate from a school (college or university) and take a job offer to join somewhere in advance, and if you do not join the company with new graduates on a given day, you will be treated as a graduated from the group you belong to, It will not be accepted by any company (discrimination by graduates).

In Japanese society, not only graduates, but also job changes, can only go to the next affiliation group without a break in time. They value continuous affiliation.

In Japanese society, if there is a free period that does not belong to any village in the affiliation, or if there is a blank or blank period in the history of belonging to a village, the credibility as a villager declined and people were emigrated. It is considered, and it is not easily adopted by companies (history blank discrimination).

Japanese villagers want to stay a member of the inside and stay out.

They see and dislike job changes as emissions from their affiliations (groups).

They view the change of job as a negative, not as a skill increase, but as a result of being in a group in front of them and failing to work with other members, leaving or leaving themselves.

In Japanese society, leaving a group is regarded as a traitor or a negative point, regardless of the original intention or intention, and is accused. The more times you leave your group on your own, the lower your social credibility.

In Japanese society, members are required to never fall off or get off the escalator of life provided by their group. As long as the member does not fall off the escalator or life rail dedicated to the member's group, the member's life is guaranteed by the member's village. On the other hand, once a member has left the village rails and escalators, graduated, or left the village, the rest of his life is at his own risk and his group is not involved at all and does not help. After that, no assistance from the village can be expected, and the only way to eat it is on your own.

They like the feeling of being subsumed in their group, the feeling that they are in their mother's womb, as if they were in their mother's place.

They have a strong sense of unity with their group, and have a feminine personality that values the sense of unity with their opponents.

(VS Westerners (pastoralists): They value independent, independent ventures alone rather than belonging somewhere. They avoid the constraints that arise from belonging and prefer freedom.)

(7) “Emphasis on settlement”

"We value settlement, retention and rooting. We value continuity. We value professionals. Persist."

Japanese villagers like to settle in a village, live in a government office or company where they work, and take root and take root for a long time.

They prefer indigenous.

They hate those who move out and leave, instead of being called traitors. I hate doing "turning village".

They despise those who are eternal travelers, such as unsettled grass, rootless grass.

They do not, or do not trust people who repeatedly change jobs or do not have a fixed job in one workplace.

At home and at work, they settle down in one place and immediately begin building a nest that is intended to be cozy and long-term.

They have a low center of gravity, a heavy waist, and a feminine character who doesn't settle down and move from one place.

They focus on studying one field early on, such as scholars and actors, and settle down there, take root, do not flirt, and continue to walk along the path of their specialty. .

They value professionals.

They value the word continuation is power.

They do not trust or distrust those who poke their heads with a variety of interests in many non-specialties, non-specialists, and those who do not decide.

They know that they have lived for generations, or whatever their area of expertise is, and it is natural that there is no answer.

They point to a hundred points of expertise.

They think they don't know, can't answer questions, and are ashamed if others can.

They try to maintain their high professional pride by narrowing the range they can answer and allowing them to answer anything within that range.

They focus on what they know and have knowledge, and focus their energy on learning and memorizing it.

They value academic intellectuals and scholars.

They are willing, flexible, and do not change views, whether they are in parliamentary discussions, diplomacy, or whatever they have rooted in.

They tend to think that if they give up, they will lose if they change.

They refuse to talk or discuss, which would trigger concessions, and try to abstain from the meeting.

They or, indeed, talks are always parallel, push and answer, and repeat forced voting.

(VS Westerners (pastoralists): They value moving more and more to the new land alone rather than staying anywhere. They have the ability to enter new fields, new ideas and insights. Emphasis is placed on the ability to produce

(8) "Synchronism"

"Strong synchrony. Emphasis on uniformity, side-by-side, fashion and trends. Prefer relative evaluation. Strong jealousy."

Japanese villagers have strong synchrony.

They value fashion and coordination.

They are sensitive to the surrounding epidemics and are swung around by epidemics.

They try to keep up with major trends such as movies and anime.

They like Tsukazu Raido.

They like to move with the trend.

They are good at attentiveness and foot pulling between each other.

They are all forced to be side by side and to be the same without separation.

They like to do classes or all at once.

They hate the "drop-out" that they cannot follow.

They place great emphasis on coordination and attentiveness with the surroundings, and bring in people who are late in luggage, such as “the stakes that will be hit”, and those who are independent walkers who do not keep pace with the surroundings. Gather and bully.

They essentially hate freedom and freedom.

They are reciprocal, jealous and hope that they will all be in the same place at the same time if they go, and will not allow anyone to run alone.

They determine the performance evaluation of humans and organizations by using the deviation value and the relative evaluation with the surroundings.

They treat everyone equally and equally, so that no one is offended.

They are jealous and will try to stop others from going higher than themselves and making good thoughts. However, if another person goes above and becomes unreachable, the other person will be treated as a superior and worshiped and sold out.

They always compare themselves and their positions relative to one another and try to discipline and improve each other, trying to catch up and overtake others who are higher than others and desperately. . You become a superior or superior relative to your surroundings and try to mount or exaggerate the inferior.

Their jealousy is the driving force behind the performance of Japanese society and Japanese companies.

They are oriented towards equality, equality, and equality of others as a result, resulting in a homogenized society. It is a feminine character that seeks a sense of unity in treatment.

(VS Westerners (pastoralists): They try to do their part independently, with strong personality and uniqueness, rather than in sync with the surroundings. Create and take the forefront of it, and focus on creating more followers.)

(9) “Synchronization-emphasis on senior junior system”

"I have a strong awareness of synchronization. I like seniority, seniors and escalators. I overtake and hate competition. I like Amakudari."

Japanese villagers prefer to synchronize and join the company once a year.

They want people who are in the same group at the same time to be synchronized and seek equal and equal treatment without disparity.

They like to join the same year in the same employment year, and the people in the same period will be promoted synchronously without any gaps in promotion.

As they get older, they move up steadily as they get older, or older seniors are always higher in the organization than younger ones. Yes, seniority, prefer senior junior system.

They are government offices and large corporations, and people who are in a synchronized relationship dislike having to meet each other in a position where there is a gap between the top and bottom positions, and those with lower positions are parachuting to outside offices Prefers to go out of the organization so that they don't meet face to face (Amakudari).

They or, alternatively, a senior person who first entered the organization is overtaken by a promotion by a junior person who later entered the organization (a junior person overtakes a senior person). Dislike

They fundamentally dislike overtaking competition.

They both hate junior-aged young people from becoming seniors-aged older people's bosses, as it is awkward to treat each other. This is one of the reasons that mid-career recruitment limits the job openings for the elderly.

They hate skipping classes when they are promoted at school or promoted at work, and they prefer to climb the prepared stairs one by one.

They hate being demoted from a position they have once climbed.

Such a character is a feminine character that seeks time alignment and unity in the treatment of each other.

Such a personality is a feminine personality that emphasizes the precedent and knowledge acquisition that ensure personal safety, and that the first person who joins the company thinks that the precedent has a large accumulation of unprecedented and unconditionally high ranks forever. is there.

(VS Westerners (pastoralists): They are not particular about synchronization. It is natural that young people are more senior than older ones. In their case, overtaking and competition are everyday things. .)

(10) "Imitation orientation"

"I like imitating, copying, and matching."

Japanese villagers have imitation, copy and pack cultures who like imitating others.

They try to keep up, sync, and sync with the surrounding trends, trends.

They do not like to walk alone on their own path, separate from their surroundings, and try to adapt to their surroundings.

They fundamentally dislike the originality of an individual, as it is not desirable to do something different from others.

They ensure the continuity of oneness with the surroundings by imitating others around them.

The Japanese Village Society is a "convoy fleet" society that likes to flock together and act together, fearing that they will be separated from their surroundings. It is a feminine personality who cares more about her protection.

(VS Westerners (pastoralists): They like originality. They like originality based on personal ideas.)

(11) "Importance of harmony"

"We value empathy, unity, and empathy."

The Japanese Village Society prefers mutual sense, empathy, harmony, and harmony within the group. It is a society of "wa", a close club society.

They do not tolerate the disjointed and heterogeneous strong self-assertion of individuals who disturb the union of the group, favoring the same and the same idea of each other.

The Japanese village society is a society in which all the people who have prominent ideas and actions that disturb the harmony of the group come together to crush them by sacking them.

They dislike that the survival of the group itself becomes indeed self-purpose, and that the group quarrels and breaks.

Their societies are “pay-as-you-go” and “aphrodisiac” societies that adjust their actions in a direction that keeps the group together.

They prefer interpersonal relationships where they feel mutual warmth, warmth, no sense of distance, closeness, and lack of privacy to close friends.

They fundamentally dislike the scientific approach of keeping a distance between one another and trying to see the target person objectively and calmly, as their relationship with the person is cold. It is a feminine personality that values mutual sense of integration and fusion.

They tend to round things up or anything.

They hate litigation, trials and try to reconcile as much as possible.

They prefer round, round and flexible cushions in the shape of things.

They prefer amicable settlement, gang circle.

They don't like fighting.

Women are born (innate) collectivists = collectivist, entrainers = conformist. All of these characteristics are of low value in the individualist West, but are major in Japanese society.

The fact that Japan's national character becomes collective is evidence that women are strong in Japanese society.

(VS Westerners (pastoralists): They are willing to disagree, sue, and war. They are disagreeable with people and are commonplace.)

(12) "Apathy between small groups"

"Small groups are disjointed, irrelevant, uncoordinated, indifferent, vertically split, and unfriendly."

Japanese villagers individually and narrowly limit the range of communion that can be integrated with each other, and create a number of small groups, circles, and factions that are independent of each other and closed outwardly (such as goodwill groups created by class high school girls). I want to.

In a Japanese village society, social groups formed by members, such as schools and companies, tend to be small, solid, and individual and tend to fall apart.

A number of small close groups are closed, exclusive, and unfriendly with each other.

Therefore, the communication between the independent and isolated individual small groups is insufficient as it is.

It is difficult to integrate the whole group and the whole organization as they are disjointed. The whole group and the whole organization tend to move out of control and independently of each other.

At the Central Office, smaller groups are prioritized over larger groups (benefits from national interests, bureaus without bureaucracy).

Or, at a political party, factions tend to move on their own and lose their unity.

The lower groups of the group do not try to cooperate with each other, but move freely and randomly, which is likely to cause a negative effect on the group and society as a whole, damaging the interests of the group and society as a whole.

In a Japanese village society, it is an issue to manage such closed individual small groups to communicate with each other, to have a sense of unity with each other, and to have overall control.

They prefer their groups, not individuals, to be called unique.

They say that they do not like individuals to protrude far from their surroundings, but that protruding with the group is good because it can strongly assert their existence, strengthen the image of the group, and be beneficial to their self-preservation. I do.

They rejoice when they are said to have a unique and unique culture that is different from other groups and countries.

(VS Westerners (pastoralists): For them, groups are temporary, disjointed and irrelevant on an individual basis, they are interested in each other and try to work together dry for their own benefit.)

(13) "Need for protection"

"I want to be protected, depended on, nourished, spoiled, and parasitized."

Japanese villagers are highly anxious and want to be protected and protected.

They are very dependent.

There is a sweet heart between them.

They have a strong desire to belong to large organizations, such as government offices and large companies, and have a strong sense of belonging.

They are anxious about being independent and want someone to help. Fluttering in the strong.

They, or, want to be fed by some other parasite. The saying, "If you come close, the shadow of a big tree" clarifies the circumstances in this area.

For example, they want to choose a big company when they get a job.

They are anxious about being exposed to themselves and rely on strong nations such as the United States to try and protect them.

They are more willing to spill from the strong and the money, and have a strong collectiveness (for example, trying to get the government to distribute more public works expenses).

The Japanese personality is a feminine personality who cares about self-preservation and prefers to be escorted, keeping everything in priority.

(VS Westerners (pastoralists): They protect themselves by themselves. They are basically self-help.)

(14) Authoritarianism

"It's authoritarian. It doesn't allow criticism or rebuttal. It's a tofu mental that's easy to hurt."

Japanese villagers are vulnerable to authority and brand.

They are authoritarian.

Their culture is an aphrodisiac culture, a welcoming culture.

They refer to those who form the mainstream, or even teachers and doctors belonging to institutions with intellectual authority such as universities and hospitals, as teachers, for their own protection. Call, follow it, and lick.

They think that if they walk behind an authoritative person, they will be safe and dignified.

They, or if they hear what the authoritative people say, will be fine.

They want a greater outside presence to ensure their safety and the correctness of their decisions.

If they seem to be stronger than they are, they just sell the aphrodisiac and slurp, but if they seem a little weaker, they immediately become bullied, imposing a bad job and impersonating blackmail.

They are willing to wear well-established branded goods to give themselves authority and look high.

They worship the works of Western powers as much as they have authority.

They do not admit to criticizing or objecting to religious beliefs, such as religion, of the doctrines that would be undoubtedly believable.

They are willing to push themselves down and be willing to dye their colors against the overwhelming mighty beings. Or follow blindly and make an inquiry.

They do not tolerate utterances, criticisms, and rebuttals to teachers and seniors, as if their mutual sense of unity is damaged and their prestige is seriously damaged, and they are forced to submit. They have a vulnerable tofu mentality that is vulnerable to criticism. It is a feminine personality that seeks to rely on authority for its own protection.

(VS Westerners (pastoralists): They like to shield authority and seek freedom of criticism and rebuttal and prefer to exercise.)

(15) Avoiding risks

"Safety, self-reliance first. Strong anxiety. Sharp. Avoid risks and challenges. Lack of originality."

Japanese villagers are safety-first and self-preservation-first, are highly anxious, timid and depressing.

They do not adventure.

They hate ventures.

They fear, do not forgive.

They can do nothing without precedent.

They lack originality.

They are, for example, pursuing Western theories in the humanities and social sciences.

They lack the will to overcome existing theories and create new ones.

They are too strong in assimilation and integration with existing theories.

They are afraid, because they don't know what mistakes the unknown territory will make.

They think it is safer to follow the pioneers of the West than to stay ahead.

They don't do dangerous, risky, unknown new things.

They don't want to be guinea pigs.

They hate the more dangerous and windy first move and try to go with a safer and easier second move.

They want to be good followers just to follow, rather than tougher leaders who need to lead everyone ahead.

They hate the challenge at heart.

Once failed, it is difficult for the Japanese village community to resurrect the loser and re-challenge.

In Japanese society, if you are a new graduate and do not enter a large company, you will be treated as a graduate and will not be able to enter again.

The backward yoke, in which Japanese science and technology always lag behind the United States and Europe, is related to femininity, such as anxiety, safety orientation, sharpness, and precedent orientation, and women are strong evidence in Japanese society.

(VS Westerners (pastoralists): They are aggressive in risk, regardless of security and protection. They are very original.)

(16) "Following precedent"

"The precedent is tradition and the rails are heavily weighted. I am good at improving and polishing the precedent. The relationship between seniors and juniors is tight."

Japanese villagers excel at rapidly learning, digesting and absorbing precedent knowledge and know-how.

Japanese society has a track record of quickly absorbing and learning new knowledge from Europe and the United States during the Meiji Restoration, and succeeding in making it my own product soon.

They are enthusiastic about learning precedent knowledge and know-how in schools, study schools and preparatory schools.

In their societies, the hierarchical relationship is determined by their precedent, the degree of their accumulation.

In their societies, the more precedent they have, the more abundantly they have in a group or organization.

The seniority and junior relations are tight among them.

In their societies, groups and organizations are dominated by old stocks like bureaus.

Rookie bullying is commonplace in their societies, and newcomers are low in both organizations. It leads to the relationship between the mother-in-law and the mother-in-law.

In their society, those with precedented knowledge and skills are considered unreasonable and great, while the creativity of younger newcomers is considered more abundant.

Putting safety first and avoiding the dangers of the unknown requires a wealth of experience that sets a precedent for actions to take. Older seniors have more of this precedent experience.

They will absorb and learn the precedents of the originals that have already been achieved by others, steadily make small improvements, refine them, and gain competitiveness, surpassing the originals and winning, He is good at defeating.

They like to move on fixed rails in their lives, and are afraid to get off the rails and do not welcome them.

Such a character is a feminine character, trying to avoid unknown dangers and go only on precedented roads.

(VS Westerners (pastoralists): They vigorously destroy and criticize regardless of precedents, and try to create new knowledge by their own power and spread it universally.)

(17) “Regressive, status quo”

(17-1) "Thinking is traditional, feudal, and backward."

(17-2) "I like no competition, no wind, no stagnation, the status quo (like vested interests). I like constantity.

(17-3) "I will resist the inflow of advanced ideas from the outside, but once it breaks through, I will accept it, but when the inflow stops, it will return to the original."

Japanese villagers are traditional, backward, retarded and feudal.

In their society, old stocks like mother-in-law and bureau are so great that newcomers cannot exceed old stocks.

They are tied to old traditions and focus on preserving and preserving the status quo.

They all deceive the endogenous progressive new attempts within the group as dangerous. This can be described by the word "pity".

They hate competition in which newcomers may overtake older ones later and try to preserve the existing well-being.

They don't like the waves, they like calm, calm, stagnation, and nothing.

They prefer the unchanging, preservation of vested interests.

They are unconditionally accepted and followed when overwhelmed or breached, resisting the influx of new foreign cultures.

They regard the progressive culture and systems of Europe and the United States coming from the outside as an invasion of the Black Ship, and are vigilant and resist foreigners. But,

When they are overwhelmed and breached by external culture, they almost blindly follow their progressive thinking and try to swallow, as if they had turned their palms.

They follow new and progressive ways of thinking, ideas, and products, unconditionally and uncritically, like the iPhone, with the dominance of the incoming, irresistible and insurmountable. Try to incorporate, imitate, and make small improvements.

They brag about what they took the lead in and what they did.

While resisting the intrusion of outside (advanced) ideas and accepting and swallowing once breached, it is the fertilization of feminine (Japanese) eggs to masculine (Western) sperm Similar to a relationship (egg-like behavior).

But,

They only take such progressive, new, and competitive attitudes while external dominant new ideas are present, flowing, and needing to be addressed.

When the influx of new culture ceases, they return to their original calm, calm, and vested interests.

They like things that are much more immutable and permanent, such as the Emperor System.

They hate change. The essence of (Japan) society's delays (compared to progressive Western societies) and feudalism lies in women and their motherhood, who try to avoid safe dangers and challenges and keep safe precedents.

(VS Westerners (pastoralists): They have advanced thinking without being bound by tradition. They prefer competition and change. They are willing to welcome advanced thinking from the outset. And try to develop it.)

(18) Emphasis on shame and appearance

"I respect shame and appearance. There are both sides of the word. I hide external issues. I like beautiful things and good rhetoric. Silence at the official and public remarks."

Japanese villagers have a "shame culture" that cares very much about the gaze and appreciation of others facing them.

They care very much about what they think of them and take care of them and act in ways that make them think better and better.

They are beautiful in all directions and work hard to make a good impression on the surrounding countries.

They can't help wondering what they think of themselves and whether they like them.

They flourish and behave good so that they like their surroundings.

They are busy with extra care and appearance to improve their impression of their surroundings. They have a front side that is exposed to the outside, and a back side in a closed family, which is separate and has a front-to-back relationship.

They care very much about face and body.

They can't help but always be concerned about the eyes of others.

They have a strong feeling of being seen by others.

They perform look-alike behaviors based on the eyes of others. It is "culture of appearance".

They are over-conscious about how they look to others. Women make more checks on makeup and clothing based on the gaze of others.

They struggle to hide from the outside what they and their groups are having problems inside.

They try to pretend to be fine.

They try to look good.

They try to be good externally.

They are "flirts."

They fear fears about rumors that spread bad rumors about them. It is better for women to manipulate their impressions, such as hiding problems, as they want to be seen and accepted externally.

They prefer to use a sensually beautiful, pleasant rhetoric, slogan.

They get everyone's attention by speaking in the presence of a large crowd, and it's embarrassing to buy a laugh, and they can't speak because they care about others' eyes.

They are shy.

They can state that they are in a small private group.

(VS Westerners (pastoralists): They do not care about their eyes and do what they consider their goodness with no shame or outsideness. They respect internal privacy for security, but open information. They are controversial by making statements that don't put their teeth on the public in public.)

In relation to the culture of sin and the culture of shame, which R. Benedict sang in "Chrysanthemums and Swords"

Men are "gender of sin." They feel guilty for doing bad things and take compensatory action, even if they haven't seen them. Men are guilty and dry, independent of their surroundings, and are the basis of a culture of sin (a masculine culture).

Women are “gender”. Whether a woman feels guilty, such as “red light, if everyone crosses it,” depends on the presence and movement of the surrounding gaze, and is a wet, shameful culture (feminine culture).). Women have a strong feeling of being “watched” by

others, and prefer makeup, clothing, and fashion, which are self-appealing based on the gaze of others.

Japan became a society based on the culture of shame because gender of shame = women controls the core of society.

(19) "Attention of attention"

"We value consideration and attentiveness. We tend to be shy, withdrawn and isolated."

Japanese villagers attach great importance to giving careful consideration and care to others around them.

They value the warm, caring feelings of their surroundings.

They aim to realize a warm society.

Because they do not consider each other to disturb others around them, they tend to be withdrawn and isolated, avoiding negotiations with the surroundings on an individual and family basis.

Their society has weak social integration.

They are apt to invite an unrelated society. Attentive attention to the surroundings is better at women.

(VS Westerners (pastoralists): They prefer direct speech, lack of care and attentiveness. They do not hesitate and speak more and more. They actively negotiate.)

(20) "Misogi emphasis"

"I like cleanliness. I like to rip, wash, and replace everything."

Japanese villagers like to wash and cleanse their mind and body.

They hate dirt and filth.

They like clean and clean.

They prefer clear streams, such as rivers.

They are very noisy for etiquette as to whether or not their exhalation will smell others.

They care very much whether their (other's) dirt and filth do not pass on (to themselves), transfer, infect, or affect them.

They like to wash their hair and body lavishly in an attempt to show others a clean, clean, clean, and good impression to others.

They like to go into a beautiful water stream and do a "misogi" (misogi), which is intended to wash away dirt and filth of mind and body.

They prefer to take a bath.

They try to "flush" their failures and past.

They like to wear clean white costumes at rituals like New Year's shrine maiden costumes.

Their thoughts are the same as those of female junior high school students who have become so self-conscious about dirt on their bodies that they have no choice but to repeat showers and shampoos every morning.

They aim to live together with a sense of unity in a convoy system in order to protect one another (femininely).

They are therefore sensitive to not being contaminated, being transmitted to others (to themselves), or being contaminated with others' (body's) body nearby.

They are more susceptible to new introductions.

The whole society can easily be instantly inspired by the culture of emerging powers, who have come from outside with overwhelming power or have launched new innovations from within the country. And

They simply throw away old artifacts that they had cherished until now, with a new one.

The worship of Western cultural worship in the early Meiji era, the abolition of Buddha, and the introduction of Apple's iPhone are good examples.

They desperately try to keep up with the new powerful writings created by new authorities and charisma so that they can't miss themselves. as a result,

In their society, a phenomenon occurs in which the whole society switches to new artifacts all at once and removes old shells.

They struggle with each other, being sensitive to the movements around them and not falling behind any time later.

They also try to protect themselves by adapting to the mighty ones. They are all feminine in nature.

(VS Westerners (pastoralists): They are tolerant of dirt and have few showers. They do not throw away old, more original ideas when new artifacts are introduced. Allow each one to go our way.)

(21) "Avoidance of responsibility"

"Avoid responsibilities. Suspend, avoid or delay decisions and decisions. Irresponsible. Prefer anonymous behavior."

Japanese villagers tend to avoid responsibility and pass on responsibility.

They are reluctant to assume responsibility for the consequences of their actions alone, and to work together to reduce the risk per capita.

This is due to the fact that the saying, "I'm not afraid to cross all the red lights" has become popular, and that I have taken responsibility for losing the Pacific War as "100 million total confession."

In doing so, they can avoid being held blamed for losing responsibility (losing social life).

They are also good at obscuring the whereabouts of responsibilities and making escape routes so that they can escape responsibility, by taking the as ambiguous attitude as possible in making decisions. Or,

They avoid, suspend, and withhold the decisions and decisions themselves that make them responsible.

They don't make their own decisions, they try to have someone decide.

They leave the decision to someone else who can take responsibility, do not decide for themselves until the decision is made, take a wait-and-see attitude, and continue to ignore the decision wisely.

They push others to make decisions by letting others decide.

They will be held accountable if they are willing to move, so they will not move and wait for someone else to become a guinea pig.

They don't want to take responsibility for themselves, so they want a leader who takes responsibility for their actions.

They put off decisions, decisions.

They are irresponsible.

They avoid being held accountable for the actions they have taken, with evidence that they have done so long.

They therefore want to remain anonymous, afraid of being identified as someone else.

They don't like the evidence to remain.

They don't like showing personal information, real names, and faces on social media.

When they fail, they prefer not to be blameless and to make excuses to evade responsibility. It is a feminine personality that is socially exempt from taking responsibility.

(VS Westerners (pastoralists): They cannot avoid responsibility because of their basic personal behavior. They rush to make decisions and decisions. They have a sense of responsibility. They prefer real-name behavior and appearance.)

(22) "Focus on entertainment"

"I attach great importance to affection, entertainment, and compassion."

Japanese villagers place great importance on having their members loved and attached to their superiors within their group that has penetrated deep into its core.

Even if they fail, as they do with former Japanese military officers, they are irresponsible and try to keep them in a close confession within their peers, so as to erase them and make them feel comfortable.

They can't cut off the failed person cold and want to have compassion.

They get sloppy at their disposal.

They are feminine in that they hate coolness and prefer emotional responses.

They patronize cute subordinates and students.

(VS Westerners (pastoralists): They persist in cold meritocracy and do not forgive failure.)

(23) “Emphasis on prior agreement”

"We value prior agreements. It is difficult to change the flow once agreed and policies.

Japanese villagers prefer to discuss in advance with stakeholders in advance and decide where to drop in advance.

They prefer advance negotiation and rigging to stakeholders.

If they suddenly decide to proceed with a new story without prior agreement, they will be opposed and rejected.

They hate ad hoc, open-ended discussions in the Diet, and prefer negotiations and consensus building with stakeholders in closed rooms in advance.

It is a feminine personality who prefers to reconcile by agreeing and agreeing in advance.

For them, it is fundamentally difficult to change or reverse the content, policies, and flow of agreements and decisions that have already been made.

They were unable to change their course, even if later in the government that the war was to be disadvantaged in the Pacific War, because leaders had already agreed to start the war.

They make retrofit adjustments that are advantageous to the policy once they have decided.

They will continue to move in the direction of the flow once they decide to proceed, even if inconvenience occurs, with the force of inertia.

It is a feminine character who is afraid of artificially destroying the sense of unity and good friendship after the agreement has been formed.

(VS Westerners (pastoralists): They prefer consensus building through real-time discussions. They make bold and bold policy changes.)

(24) "Fear of failure"

"Pride is high. I am a phobia."

Japanese villagers have high pride (try to look good in front of everyone).

They are most afraid that they will fail and hurt their pride in front of everyone. Such a character is remarkable in language classes such as English.

When they see others fail, they foolishly make a total attack and slap, slap or tap around. But,

They can't help but fear that they will fail in public.

They can't tolerate failure as an everyday thing anyone could do. Once failed, there is no social opportunity to recover.

They simply blame the failed person as a target for daily resentment.

They try to avoid repeated failures by trial and error, search for successful cases, and imitate them all at once.

They make the best case the ultimate correct answer, an inevitable object of worship, and continually refine it.

They immediately scold anyone who deviates from it for making errors and mistakes. It is a feminine personality who regards itself as precious and precious and reluctant to hurt itself.

(VS Westerners (pastoralists): They are not afraid of failure. They have high pride that they are capable.)

(25) "Closed and exclusive"

"Strong closure and exclusivity. Strong sense of inside and outside. Strong entrance sensation. Prefer to use blank sheet. Thinking inward. Strong sense of obstruction. Inward flexibility, consideration is effective. Try to do it on your own."

Japanese villagers form closed and exclusive social groups.

They strictly distinguish between inside and outside the group and close their doors against the revelers. For example, in central government offices and large corporations, the opportunity to recruit members is mostly new lump-sum recruitment. These organizations have opened their doors only to young people who have not yet been stained with the color of any social group (customs, organizational culture, etc.), and the path of full-fledged recruitment has been closed.

They are tightly united in their purebred self-populations ("Uchi") against other populations, and wrap a connection thread inside.

Their societies are solid-state societies that are tightly bound only inside without extortion.

They try to solidify only with their close, intimate relatives and inner circles.

They are very cold against the revelers.

They lack openness.

They are enthusiastic about inside conversations and getting acquainted, and have little interest in the outside world.

They are thinking inward. It is a prototype of junior high school girls and high school girls.

They promote their inner circle of friendship to the outside. With it

They bullied and discriminated against members floating on the inner ring from the outside so that they could not be seen from the outside.

Their society has become a social system that has nowhere else to go if it is divided into villages and divided into villages. So they are all desperate not to be dislodged and consider other group members.

Once they enter a group, their society requires that they stay there (do not flirt) until they are retired or retired.

In their society, there is no freedom of changing villages. When you leave a village, you are a traitor to the village, and even if you try to enter a new village, it is often difficult to get credit and trust in the previous village because it seems to have failed. . The more times you change villages, the lower your reputation as a villager. Also, after leaving the village, if there is a blank period that does not belong to any village for a while, the perception that the air as a villager has become thinner and just turned into a vagrant has increased, and the reputation as a villager has declined. This makes it difficult to find a new village.

They think that the revelers are insecure because they behave differently from themselves and do not know what they are thinking. Alternatively, they think that the revelers are uneasy and reassured that if they come together, they may be upset about disturbing the rules and discipline of their group.

They force mid-career recruits to bully or treat them as humiliating as newcomers. Or,

They try to keep those who come in from the outside like temporary workers, temporarily or partially, without touching their organization. In this case, the feminine concern that the persecution of the revelers has a negative effect on their conservation has created a closed climate.

In addition, this closedness leads to the point that it is preventing the revelers from entering in order to maintain the sense of unity within the family group to which they belong, and to women's favorite orientation to maintain a sense of unity with others. There is something.

In their society, people have an "inside and outside sensation" that considers everything to be inside and outside.

They value the consciousness (entrance) of "entering" that moves from the outside to the inside.

They try to get anything in, anyway. The consciousness of "entering" occurs only when the other party or object is closed.

The fact that Japanese and women are particular about “entering” is a sign that society and groups are closed (in an open society like Europe and the United States, people have a sense of “inside / outside”, “entering” Consciousness is considered weak).

They demand an entrance exam that is hard to get into everything.

For them, the goal of their life is to enter a closed space (public servant, large company, prestigious school, etc.) that is richer in nutrients than the outside, such as an egg.

When they get inside (become a member, blend in, unite), their societies are treated preferentially and have a rich mood.

They tend to brag about what they have done so to the surroundings.

Their society allows only solid white people to join.

They hate recruiting colored people (who have long joined somewhere else).

Their societies prefer to marry in solid white outfits and employ white and blank white graduates in companies and government offices who are not colored by a particular organization.

In their societies, they have the attitude that they will be dyed with new colors to which they belong, from the innocent state of no color, or by breaking down all the colors that have been added (socially once dead). If you don't show it, you won't be able to be newly added to the group (company, government office, married family ...).

They value the newcomers not to disturb the existing colors of the group, to harmonize with and integrate with the existing colors of the group.

They say that seniors have darker colors and juniors have lighter colors.

They think that as they continue to be in the group, the color that permeates themselves gradually becomes darker, making it more difficult to transfer to other groups.

They want to set up rigorous entrance exams for outsiders to enter the group, such as school entrance exams, company and government entrance exams.

In their society, getting into groups is hard. However, in their society, once they survive the strict entrance exams and once they can be put in a group, they are as flexible and cushioned as if they were in their mother's womb. , Flexible movements, warm, convenient and preferential treatment.

They have a flexible and flexible attitude toward close relatives and insiders, such as government offices, and have an attitude that is full of consideration.For outsiders, a rigid ruler that does not consider convenience with a scoop ruler. Take a lacking attitude.

They disclose their true feelings and opinions (honest) only to close relatives.

They show outsiders only the apparently mended, top-side feelings and opinions (before and after).

Among them, inward thinking is widespread, with little interest in the outside world, such as outside the country, outside the company, or interest in the group.

In their society, there is a strong sense of obstruction.

In their society, there is a strong feeling that they are locked in groups and hard to get out.

They try to get everything on their own (within their own group), without recruiting or relying on outsiders.

They try to work in their own group, without leaving each other. as a result,

In their societies, organizations and outputs with similar contents tend to be duplicated and generated in different countries (double administration such as kindergartens of the Ministry of Education, Culture, Sports, Science and Technology and daycare centers of the Ministry of Health, Labor and Welfare) Is an example).

They regard other groups other than their own as rivals, do not rely on them (because they are closed to each other and cannot rely on them), and try to be self-reliant, self-sufficient and self-contained within their groups. I do.

They prefer an all-in-one, full-featured, home appliance or mobile phone.

They know what happens to outside movements other than those that enter their territory (for example, if they find that U.S. military aircraft flying in flight do not fly in their territory). I don't think it's a thing, and I'm not interested.

They are completely indifferent and cold to the existence of other groups, other than those who directly invade their territory, airspace. Alternatively, they think that paying taxes from their company or home to the state has contributed outside their jurisdiction, and they are indifferent to their uses.

(VS Westerners (pastoralists): They are open. Because they are in open spaces, there is not much distinction between inside and outside. For them, moving out and moving in is a daily occurrence. They are good at outsourcing, buying and selling.)

(26) "Passive"

"Strong passivity. Unclear subject of action. Lack of independence. Seeking lead of others. I like stationary and immobile."

Japanese villagers are passive in their actions. Be passive.

They do not take any action on their own, postpone their decision-making, and take action "inevitably" only with the help of others and external pressure from foreign countries.

They then make decisions in a way that they are dragged around.

They lack independence.

They are exuberant.

They prefer a stationary, immobile state, as seen in the "Fudo-san" religion.

They flee responsibility, blaming them for not taking action. In men and women in love, marriage proposals and approaches to sex are almost the same as those performed by men.

They are not independent.

Their culture is a waiting culture.

They don't move, they try to get someone to do it.

They do not identify the actor in order to avoid making it clear who is responsible.

They abbreviate the subject.

By making the subject unclear, they emphasize the strength of coordination with the surroundings, psychological calm, harmony, and the comfort of standing still.

(VS Westerners (pastoralists): They are active. They are clear and independent. They are willing to lead others. They like to move around. is there.)

(27) “Evaluation of mutual monitoring”

"I like mutual surveillance and escort. I like to spread the gossip of others. Lack of privacy."

Japanese villagers are closely monitored.

They are busy checking each other and what others around them are doing.

They have no privacy.

They like to spread rumors and beat up about others. Or,

They prefer to inform authorities and authorities (such as telling a teacher in a school classroom, "Teacher, OO is hiding and OO!"). And,

They are constantly looking for protection and trying to stay in a safe haven so that they are not subject to such rumors and pitfalls.

(VS Westerners (pastoralists): They are indifferent to each other what they are doing. They are busy with themselves. They value privacy.)

(28) "Indirect response"

"The response is indirect, soft and distant."

Japanese villagers are indirect and insidious.

They hate direct, clear language when criticizing others in order to maintain a sense of unity and reconciliation.

They do not speak out, do not speak directly to the other person, and try to convey it with dedication.

They prefer indirect detours in an attempt to soften the expression.

They bluntly blame others for not knowing the meaning of such detouring expressions by slapping their backs and ignoring them, or sneering at them in various ways in a way that is difficult for others to understand.

They use a soft but sly trick like closing their neck with cotton.

They pull their feet in an insidious manner, rather than telling them directly.

(VS Westerners (pastoralists): They are direct and hard at responding and saying. They speak directly.)

(29) "Local"

"The response is myopic, ad-hoc, individual, and local."

Japanese villagers respond short-sightedly and ad-hocly.

They pay close attention to the immediate places they are near and the things that are in front of them in time.

They lack long-term, far-reaching planning and perspectives to control the future ahead and the whole world.

They pay attention only to the developments around them.

They are more likely to be local in their views, trapped in their narrow, individual cases, interests.

They argue that the theory of "is incorrect because it is different from yours" ("The theory of is not true because the percentage of the whole circle does not apply or is logically ...") It is difficult to blow.)

They are self-centered and invisible.

They are not good at making a bird's eye view of the whole.

They push individual interests without considering road land acquisitions or overall interests.

(VS Westerners (herders): They have long-term, planned, and universal responses.)

(30) "Emotional"

"The response is hysterical, emotional, unscientific, and emotionally responsive."

Japanese villagers are hysterical, emotional, and emotional.

They cannot calmly analyze the stimulus from the opponent. And

They become intimidating and emotionally uplifted throughout the group, losing sight of the front and back, and taking unexpected, non-flying actions (such as the attack on Pearl Harbor during the Pacific War).

They act on the basis of whether they have a sense of unity with their opponents and likes and dislikes.

They cannot face their opponents in an objective manner, and respond by exposing their emotional likes and dislikes (such as calling Americans and Britain to the United States and Britain during the Pacific War).

They value the sense of unity with the object, cannot see things at a distance from the object, and have a non-objective view of the object.

They dislike the science of calmly and objectively grasping things and situations, and say that nothing can be done if they work hard and vigilant. prefer.

They prefer hot-blooded instruction with teachers.

They have a strong subjective, emotional and dedication to the subject that should be evaluated in a calm way, such as a theory, and react emotionally when criticized by others.

(VS Westerners (pastoralists): Their response is sober, objective, and scientific.)

(31) "Small scale"

"Small scale. High definition."

Japanese villagers have a small scale to do.

They offer unparalleled strength in the world for high-definition, high-precision items that require fine-tuning and delicate nerves, such as the design and assembly of small precision parts.

Their societies are demanding a detailed point of view, such as poking in the corner of a box, in university entrance examinations, and the young people who adapt to it are being created one after another.

They are good at creating animations and comics one after another, with small or weak soft “cute” yet sexy “moe”.

They are not good at writing magnificent spectacle epics traversing the heavens and the earth, and prefer to write small worlds, such as haiku, like small, condensed miniature gardens. Small cute things are more preferred by women and specialize in producing them.

(VS Westerners (pastoralists): They are global in scale, nervous to the details, and rough.)

(32) "High-density orientation"

"I like high density, stuffing, and concentration."

Japanese villagers prefer high density, stuffing and concentration.

They try to make room for personal space as much as possible.

They hate room.

They consider crowded trains a matter of course.

They prefer to pack sushi and dishes in boxes.

In education, they value the packing of knowledge into children.

They prefer overcrowding and concentration in the Tokyo metropolitan area. Women are said to prefer overcrowding more than men.

(VS Westerners (pastoralists): They prefer low density, spaciousness, freedom, and vacancies. They like dispersion and proliferation.)

(33) "Strict emphasis"

"Strict and accurate."

Japanese villagers like strictness, rigor and rigor.

Japanese society, governments, and companies tend to set stricter and stricter checks and test values compared to international standards, such as drug licensing and approval.

They believe that to be safer and more secure, they have to go through stricter screening. I'm worried if there is any risk. Or, I don't want to take responsibility when a risk arises because the setting of the inspection numerical value was not enough. It can be said that it can be a psychology of avoiding feminine responsibilities that excessively demands that there are no errors, faults, penetration points, gaps, and points to be deducted. It is the same as the mother-in-law who is noisy to do the bride and scolds the bride carefully and scolds the bride. It can be called mother-in-law.

They prefer accuracy.

They are extraordinarily accurate over time. In particular, he is strongly accused of being late for even a minute, trying to strictly adhere to the opening time of the company or school.

They value punctuality and on-time performance.

In their societies, railroads are on schedule, even during rush hours. Or, with the introduction of a radio clock that does not deviate for one second, buses in the Tokyo metropolitan area usually start departure just 00 seconds after departure time. Alternatively, the program is composed of a television broadcast news program or a schedule in units of seconds.

(VS Westerners (herders): They stick to logical, rational accuracy, rigor like computer CPU design. It's paternal accuracy, strictness oriented.)

(34) "Deduction principle"

"Correct, correct, perfect, safe, intact, deductible."

Japanese villagers are self-evident from the beginning that there is a right answer, a perfect, perfect condition.

They only try to do what is considered correct.

They insist on the right, less critical criticism.

They fear the mistake.

They try to be perfect, test scores, and hundreds.

They are afraid of being hurt or flawed and dislike them.

They try to judge people and things by how far they are from a perfect, unharmed state of one hundred points, or by differences.

They work on a deduction basis, where people and things are evaluated by subtracting from 100 points.

They value safety and lack of shortcomings.

They immediately give a negative evaluation if they have noticeable strengths, but at the same time have shortcomings and coarseness that cannot be overlooked.

They practice as much as they can to reach perfection.

They get scared and confused as soon as they get lost when things fail or when they can't find an answer right away. Instead of trying to go any further, he tries to turn back on his original path.

They regard the correct answer as a precedent to be mastered, and work hard to master it. It is based on the feminine philosophy of self-preservation first, which seeks to pursue the mystery only on the path that is just right and the security is guaranteed.

They fear that their hearts and their belongings will be hurt at all.

They try to take perfect and thorough measures, such as the LCD of their smartphone and the protective case and protective sheet to prevent scratching.

They like to wash and polish their own cars or shiny, intact.

They are more likely to withdraw from interaction and interpersonal relationships with others that may hurt their hearts so that they do not hurt themselves. It's a feminine psychology that hurt yourself and your important things, and hate the detrimental act of protecting yourself.

(VS Westerners (pastoralists): They are point-to-pointists who seek out and evaluate the strengths of others more than their weaknesses, and try to utilize them. Even if they find difficulties, they can surpass their strengths. If it is adopted.)

(35) "Management control principle"

"Prefers unity, simultaneous action. Administrativeism, controlism. Prefers discretion, prolonged restraint. Guilts to rest. No free action."

In the Japanese village society, it is required that members of a group move together.

Their societies do not allow individual freedom and arbitrary action within the group.

They like to manage, control, tighten and bind members in education.

They determine that individuals are willing to act freely, are selfish, restrain, and restrict.

They assume that they acted out of the group as individuals, and even if they acted for help, they would sneak away and do not help.

They do not accept the results of individual or independent actions that do not belong to the group as downgrades. I do not admit that an individual belongs to a group and that it is not an achievement made through that group. Or, they do not admit that they have not been edited by an authoritative group.

They like to lead schools and collective actions, to act together, and to wear matching uniforms and badges together.

They like to obtain or exercise the authority to grant or prohibit the actions of other people at government offices.

They are jealous of others who behave freely as they wish, and want to regulate, check, and restrain them for long periods of time. Thinking that rest is bad, beautify long working hours and long overtime work. He accuses him of leaving one's job prematurely, leaving everyone alone to return home.

They are afraid of being given freedom, not knowing how to act.

They want deep in their mind to be crippled, directed by others, and adapted to others. This is slave guts.

This is a feminine character that values the sense of unity created between members of the group by being controlled, and values the sense of unity with the surroundings.

(VS Westerners (pastoralists): They prefer disjointed personal behaviour. They limit administrative control by others. They allow free behaviour.)

(36) “Emphasis on obedience”

"Prefers a subordinate. Obedient."

Japanese villagers prefer lower-ranking.

They value the sense of unity between superiors and subordinates.

They hate lower-speaking speech to the superiors, which undermines the sense of unity between the superiors and the subordinates.

They are people who listen to what the superiors and superiors do not dissent, who are obedient to the instructions of the superiors, who are sincere, faithful and sincere in keeping the orders of the superiors, who are moving according to the instructions of the superiors, and who are the superiors. Prefers humans who work independently.

They try to be obedient and obedient to the superiors. Try to accept the superiors and act not to rebel against them. Trying to guess higher ranks. Fluttering in the strong.

They try to adhere to the rules of the country and other superiors. It is a feminine personality that values the sense of unity created between superiors and subordinates, and values mutual sense of unity.

They are wary of those who rebel against the superiors or have rebelled in the past (Japanese Christians, Japanese Communist Party members, union members, etc.) and discriminated against them, Do not try to join.

Their social attitude, ideally, is “upper romance” (nostalgic to the upper ranks, adoring the lower tiers), but in reality is “upper humiliation” (sell to the upper ranks, oppress the lower tiers). Cheap.

(VS Westerners (pastoralists): They like rebellion, rebellion, objection, their own way.)

(37) "Total flowers"

"I like total flower ceremony, all-in-one, versatile, and beautiful in all directions."

Japanese villagers prefer the total flower ceremony.

They don't like being biased or being better only in certain aspects.

They like the versatility of doing anything.

They like to be above average in products and everything.

They like the product's features to be all-in-one and the features to be evenly populated.

They are Happo beauties and like to be liked by everyone.

They produce and sell gastrointestinal medicines, which mix opposing antacids and digestives, with the aim of acting on any condition in the manufacture and sale of pharmaceuticals. It is at the same time that women are trying to use the colors evenly when they draw a picture, without being biased to a particular color.

They try to satisfy everything.

They value the generalist who can do anything at the government office.

They hate stubborn specialists.

(VS Westerners (pastoralists): They like their products and other things to do a great job and have no rivals. They like specialists who can make sharp decisions.)

(38) "Avoidance of protrusion"

"Avoid bumps. Make them inconspicuous. Orient to normal, normal."

Japanese villagers are passionate about identifying others and revealing privacy about others who have done something prominent online.

On the contrary, they try to refrain from taking prominent and prominent actions.

In doing so, they avoid making themselves prominently exposed to dangerous eyes, exposing their privacy, or disrupting coordination and reconciliation with others.

They usually try to be standard.

They hate being treated specially, like nerds, and try to be ordinary people (general people).

They hate to stand alone.

When they want to stand out, they try to stand out at the same time with others around them in banquet secrets.

When they take action alone, they stand out and stand out, so they take no action from themselves and try to be innocent.

They piggyback on someone else acting with courage.

It is a feminine personality that fears floating out of the group by protruding.

(VS Westerners (herders): They try to stand out. They try to stand out with strong personalities. They seek peculiarity.)

(39) "Center-oriented"

"We want to distinguish and discriminate between the center and the periphery. We all aim at the center, center and city center."

The Japanese village society has a strong concept of center, center, and center formation (like wet liquid molecules).

In their societies, the differences between the central, central and peripheral, and rural areas are large. (In Europe and the United States, such as dry gas molecules, the center and the center are weakly formed because they are scattered and scattered. There is not much center. There is not much difference between the center and the periphery.) Japanese villagers are all gathered in one place Try to get around.

They try to be concentrated in the center.

In their societies, urban centers are prone to overcrowding.

In their societies, they try to aim for an office where everyone is concentrated in the city center, such as commuting. It is a feminine idea that the gathering of all members is the same as a convoy and has the advantage of self-protection.

They want to be at the center of everyone and get everyone's attention.

They have strong central and peripheral vision. That is,

They have a strong tendency to distinguish and discriminate between the center, the center and the periphery. In Japan, there is a large gap between Tokyo and the capital. People who live in the city center or have a Chinese philosophy. Chinese thought is that we are the center of the world, we are great at the center of the world, the center is great and the periphery is inferior.

They treat nearby people as rubble to protect the center and mainland, as the Japanese army responds to the Battle of Okinawa.

They try to make themselves and their country a larger group, the center, center, and center of the world.

They like being centrally guarded and warm from the surroundings, as well as being able to command towards the periphery.

They focus on the center.

They aim at the center, the center.

(VS Westerners (pastoralists): They try to spread and distribute universally all over the world. Their paternity, dry people, and individuals are indeterminate at the center of their

own and their own cultures and directives. Aim for universal, global transmission, expansion, spread and spread, like gaseous air and gas, oriented to spread, spread and spread all over the world.

They behave in the same way as influenza viruses that spread and transmit on the air.)

(40) "Minus thinking"

"I like the swearing and swearing of others. I like looking for other people's flaws and grossness, and pulling on my feet. My thinking and manners are negative, minus, insidious, and insidious."

Japanese villagers are interested in the downsides of others, and are willing to try to find others' flaws, failures, and gross searches. It is a "scrap society" that prefers to scoff at others.

They can't stand the others going over themselves and are obsessed with looking for negative elements to pull.

They like to spread bad gossip at schools and businesses, tapping the backstalks of others they don't like and aren't there.

In doing so, they try to spread their negative ratings around, pull their feet and do serious damage to them.

They have a negative, negative, and deduction point of thinking and attitude.

At the banquets, they talk about the evils of those who aren't there, and the people who are present are trying to unite with the abducted absentees.

On the other hand, when they are present, they face upside down by cheating, seemingly complimenting, or welcoming to face-to-face.

They do not directly attack unfavorable opponents, but instead indirectly pull their feet from the surroundings with a brute force.

They are insidious and sly. It's like a penalty for trying to find the opponent's shortcomings, grossness, penalty, and negative thinking.

(VS Westerners (pastoralists): They find the strengths of others, actively praise and encourage them. They compete fairly with their rivals.)

(41) The sacred view of effort, hardship and labor

"I like to strive and struggle. I feel guilty of having fun and resting."

Japanese villagers respect the hard work and hard work of others. Emphasis on working.

They are jealous, accused, and forcibly allocating another job of those who save their work and make it easy to work around them, who work quickly and efficiently and end their work and return home. Try to work overtime.

They guilty of resting and pulling out. I commend you for not taking a break if you feel unwell. Anyway, we emphasize working and compelling others. Affirm long working hours and long overtime work.

They place more emphasis on work, effort and willingness, rather than on improving efficiency and achieving results.

They pretend to be desperate and struggling because they are considered not working and are jealous when they are comfortable.

(VS Westerners (pastoralists): They regard labor as a necessary evil to live their lives, try to make their work even more efficient, take a break, and take a break. Try to enjoy a vacation.)

(42) "The truth, the hiding of the inside"

"Hide the truth. If the opponent sneak into the key point or the truth, they will become unresponsive or ignore the opponent."

Japanese villagers do not conceal and talk about the truth, the truth, and the truth, if they are known to be a fuss.

They seek to muddy tea in a bland discussion that emphasizes only the clean, bland, superficially convenient, far from the truth.

They can't tell the real truth as a society. Good examples are the announcement of the main headquarters during the Pacific War, the concealment of information at the time of the Fukushima Daiichi nuclear accident, and the external concealment of children's illness by parents of children with mentally ill children. The roots are the same as the women who have concealed the insidious female society.

They are silent without speaking in official, public places. Or,

They only speak of a good child, a flirty child who is compliant with the crowd of people on the spot, safe and comfortable.

Their willingness to speak freely is only limited to informal and private places.

When they speak while watching the public eye, they take public responsibility for what they say, so they are just silent and laughing silently for protection. Or,

They are reluctant to speak freely amongst many unfamiliar people.

They cannot speak freely unless they are in a close circle.

They are unresponsive because they do not realize that they are the key points and the truth when they pierce the key points and the truth, or they intentionally repair and make the tea muddy, tea, or even ignore the topic, To something unrelated.

(VS Westerners (pastoralists): They are willing to tell the truth of society in order to be loyal to their personal independence.)

(43) "Majority-oriented"

"I try to belong to the majority. I vote for the ruling party. I try to belong to a large organization. I try to rely on the power of numbers. I hit the minority."

Japanese villagers try to belong to the majority and belong. I love major beings. I always pay attention to the size of the group I belong to, and I think that minorities are weak and discriminated against.

They try to vote for the majority ruling party in the election. As they become part of the ruling party, they seek in their mind the security of belonging to a larger group of people. Worry about belonging to a minority minority. They look down on the opposition as a minority.

They try to belong to a large organization or company, such as in employment. Acts according to the proverb, "If you come close, the shadow of a big tree".

Since they are all group activists, they attach great importance to the size and power of the group. They beat and repress the minority with the power of numbers.

(VS Westerners (pastoralists): Because they are independent, they always calculate the possibility of becoming a minority and try to respect the opinion of the minority to some extent.)

(Listing ends here)

Japanese Society "Rule of the Village"

To survive in a Japanese village society, you need to take the following measures, both good and bad. This is a rule that must not be proclaimed. It is important to note that there are many rules with human rights issues.

(1) “Knowledge of entering a village, no change of village” The village where you first entered and the village where you were born will be a lifetime. You can't start over later, so don't make mistakes in choosing a village to enter (such as marriage, new graduation, or job hunting). Thoroughly check in advance the village you are about to enter (such as company style or family style). If you drop in, you will be shaded by a big tree. Have them enter a large, stable and future-friendly well-being village.

(2) "Emphasis on communication skills" Emphasize communication and cooperation. Talk brightly and aggressively to dislikes in the village. If you do not have communication skills, you will be sparse from other villagers and you will be kicked out of the village.

(3) "Emphasis on drinking party" Focus on drinking party and banquet. Eating rice in the same kettle makes it easier for friends and relatives to get inside.

(4) "Private extermination to the village" Consider the interests of your village and relatives. Do your best for your relatives and sweat. Work for a long time, struggle, be a servant. The outsiders (eg, non-regular employees) can be ignored and can be ignored.

(5) “Respond to strong people and great people in the village” Build strong people and great people (seniors, teachers, bosses, mother-in-laws) in the village and sell the aphrodisiac. Attentive. Positively nostalgic, sweet, dependable. Don't refute, don't criticize, don't squeeze, listen. Talk well and grasp their weaknesses that leak out of those everyday stories. Use your weakness as a shield to move your opponent as you wish. Wrap it on a long one. Don't go against the mighty. We take in order and take in. The stress that accumulates and bullies those who are weaker than yourself and clears the turtle.

(6) “Response to influential people outside the village” Emphasis is placed on maintaining and maintaining connections with influential people (officers, lawmakers, wealthy people, etc.) outside the village. Always sell your favors so that they can help you in case of emergency.

(7) "Correspondence to authority" First of all, follow the authoritative ones (such as European and American artifacts). Be aggressive about the authority, and integrate it with the authority and attach foil so that you can exaggerate the surroundings.

(8) “Emphasis on senior junior system” Emphasis is placed on senior junior system and senior junior system. The older the older, the more the rules accumulate and the greater the age.

(8-1) “Treatment for seniors” Keep in mind that old and old stocks are great. Stand up, honor, don't criticize, hear what you say. Move as the senior says.

(8-2) "Synchronization treatment" Treat synchronization as equally as possible. If there is a difference in treatment, consider the surroundings so that they do not face each other. Dispatch those who can not work and those who have weak connections to subsidiaries and child groups, and let them go down.

(8-3) “Treatment for juniors” Do your best to have the ability (techniques and human nature) to be respected by juniors and to be respected. It's over if your juniors are stupid. Juniors can use it as a subordinate.

(9) “Appointment of managers” The manager of the village, the manager, can choose the best person from those who have long-term seniority, who have been leading the village for many years. . Those who can hold a position are limited as they go up.

(10) "Appointment of job title and age restriction" Those who have reached a certain seniority but have not been assigned a job are those who have been working for the rest of their lives and have been working in the field.

(11) "Importance of reading the air" Get yourself around quickly. Be sensitive to your surroundings. Read the air. Don't stick to your own thoughts and opinions. Don't have your own thoughts. Be one with the surroundings. Move to the surroundings anyway. Make yourself selfless. Don't disagree. Combine with the opinions of the government, village influential people, village associates, surroundings, and the world at a time, and join in with the opinions from time to time, and welcome and transform like a chameleon.

(12) "Emphasis on staying a little ahead" Disseminate rivals and nimble opinions that are one step ahead of the world, and become a popular person and gain strength. Don't go too far.

(13) “Knowledge of becoming a popular person” Introduce things that have become popular in developed nations, capitals, etc., to the people around you as soon as possible. Become a popular person in the village and make money.

(14) "Water, emphasis on neglect" Consider the sum inside the village first. Don't make waves. Don't mess around. Keep it simple. Read the air.

(15) "The stakes are struck" The stakes are struck. Eliminate the obnoxious aliens, who disturb the inner circle of harmony, and thoroughly hit and bully, bully, assimilate or drive them out, and eliminate them. Ideally, everyone dyes one color well. Don't stand out, don't float. Do not act personally. Work hard with everyone and wait for recognition.

(16) "Avoidance of failure and self-responsibility" Failures that have occurred become solidarity responsibility as they are, and are targeted at even the relatives of the village and great people, causing trouble. Don't fail anyway. Don't cross Ishibashi even if you hit it. Move carefully. If you do not want to involve your relatives or great people, cut yourself (take self-responsibility and commit suicide). If you fail, you don't think there is a chance to try again.

(17) “Prohibition of lateness and rest” Never be late (it is essential for the village to carry out all the work at the same time on a regular basis). Do not rest. Come to work even if you crawl. Stay until late according to your surroundings and do your best. Don't go home alone early. Then the surroundings will be better.

(18) “Emphasis on not being kicked out of the village” Make sure that you are not kicked out of your village (a group of relatives). Always be attentive to your surroundings so you don't have to go out. Hold on to the village, whatever. Once issued, there is no next (they are treated as dwellers, vagrants, and will not be allowed anywhere).

(19) “Emphasis on continuous affiliation to the village” For the continuation and permanence of the village to which you belong, cut yourself and destroy yourself. (Or pretend to be a private servant to improve the surroundings.) Stay in your village until you die or retire at retirement. Don't get off the escalator or the rail of life prepared by the village. Life is guaranteed by the village as long as it does not come off or get off. Once you get off the rails and escalators of the village, you will be responsible for the rest of your life and the village will not be involved or helped.

(20) "Murahachibun" Anyone who breaks the rules of the village, or inconveniences or burdens the village should be disciplined. Let's go to the village. Ignore it even if you are in trouble. Absolutely obey the rules of the village so that you are not disciplined.

(21) Share your fate with the “group self-determination” village. Make a group self-determination. The only escape is that only one person escapes.

(22) "It is a traitor who leaves the village" Anyone who left the village on his own (e.g., a nuclear accident evacuee) is treated as a traitor, so be prepared. Don't get out of the village. Be prepared to spend your lifetime in the village where you are now.

(23) "Troubleshooting unsatisfied people" In the village, unsatisfied people should be scorned, scorned and rumored.

(24) Look at the emphasis on village honor and avoid shame. Don't be ashamed of the same villagers. Do your best for the honor of the village. Don't make a scandal and embarrass your relatives. Don't bother your relatives.

(25) "Prohibition of whistleblowing" Do not leak the inside of the village to the outside. Don't whistle-blow. Those who have leaked are traitors.

(26) "Impossible persons and non-villages are not allowed to enter the village" Do not trust extra people and non-villages (non-regular employees, etc.). Don't put outsiders and non-

villages inside. Let it harden only with the inner ring. Think only about your relatives.

(27) Treat the ruler (the Majesty the Emperor) at the top of "the deification of the strong" as a government. Absolutely submit to the government at any time. Absolutely submit to government officials. In order to succeed, be the ultimate goal of your child's education by overcoming the tough test competition and getting your government official's career position inside your family by hiring a fresh graduate.

(28) Obedience to the Strong Please lower your head on the government and obey. Sell the aphrodisiac. I think there is no life if you rebel. It is absolutely necessary to say the government. Be strong and change from time to time, so keep up with the strongest so you can keep up.

(29) "Allow bullying of the weak" If you squeeze on the government, stress will accumulate. It's perfectly acceptable to bully one at a time. Number is power. Group is power. Fiddle with the weak and float and ignore it, and dispel everyday grief.

(30) "Pin splash acceptance" If you have a stronger government or contractor, lower your head and get a job. Even if the pin is hit, it is unavoidable to survive. For subcontractors who are weaker than you, you can skip the profit. Exploit subcontractors thoroughly. It is necessary to live.

(31) "Rebellion against the mighty, revolt" When inevitably rebelling on your government or initiating a revolt, incinerate all documents so that the mastermind does not know who is the mastermind.

(32) "Utilization of super government" In order to move domestic governments and prime contractors, it is necessary to become a stronger super government in foreign countries (for example, Western Europe and North America) and the United Nations. Pick up and insist on a theory that works for you from the above authoritative theories. Become a relative of supermarkets and stand in a position above domestic governments and prime contractors. Take in the supermarkets, infuse and manipulate information that is convenient for you, and use that power to dominate the domestic government.

(33) Emphasis on collective recruitment of new graduates If you are a newcomer who wants to enter the village, try to collectively recruit young graduates who are as blank as possible, in order to keep their own children. Don't use colored midway. If you are a graduate or have lost your career, don't recruit because the villagers are faint.

(34) “Focus on faction struggle” Actively participate in the faction of the village. Factions are your relatives. Don't be afraid of other villages or factions that are rivals to your relatives. Rival factions attack and destroy as a whole. If you are done, give it back. It is worth living to show your strength in your relatives. Don't go out with Happo beauties who don't want to join the faction.

(35) “Emphasis on information control” Thoroughly control information so that there is no inconvenience of information that would be shameful in your village or relatives. Relieve reporters at dinnertime so that only convenient information flows. Publicize only information that is convenient. Anyone who has given out unfamiliar information or knows it should seek out and dispose of it. The inconvenient, embarrassing inside of the relatives can be hidden outside until the last minute. Dispose of by incineration.

(36) “Emphasis on guts and spirits” If you have motivation, guts and spiritual power, you can do anything with your efforts. There is no point in scientific guidance. Those who have no guts or have no endurance need to squeeze and burn. Anyway, if you don't show your

motivation, you won't be allowed into your relatives and you will be thrown out of your relatives.

(37) “Spirit of hospitality” The prime contractors and customers who put money in their own villages are thankful for trying to survive the village even if they are not villagers of their own village. Give classy hospitality.

(38) “Emphasis on passing through villages” To make decisions and pass through things, be sure to go through villages. Discuss with your relatives. Don't trust artifacts that you move without permission through the village. Buy a book or something that has been edited by the publisher's village. Don't trust self-published books.

(39) "Prohibition of personal behavior" Do not move on your own. Be sure to ask other villagers for consultation. Be sure to do it beforehand.

Japanese Villager Degree Test

The criteria for judging whether or not a villager is summarized in the following test format.

1. I often use the word uchi → villagers

2. We often use the word senior-junior synchronization → villagers

3. We often use the word foreigner → villager

4. I often use the word teacher → villagers

5. Read the air when speaking → Villagers

6. I like to evaluate the performance of a person by the deviation value → Villager

7. I like being safe, nothing is wrong → villagers

8. Deduction principle → Villagers

9. Failure is thought to be due to lack of effort → villagers

10. Failure is thought to be due to lack of perseverance and mental strength → Villagers

11. Do not let your relatives shame outside → Villagers

12. Worry about people's eyes, rumors → Villagers

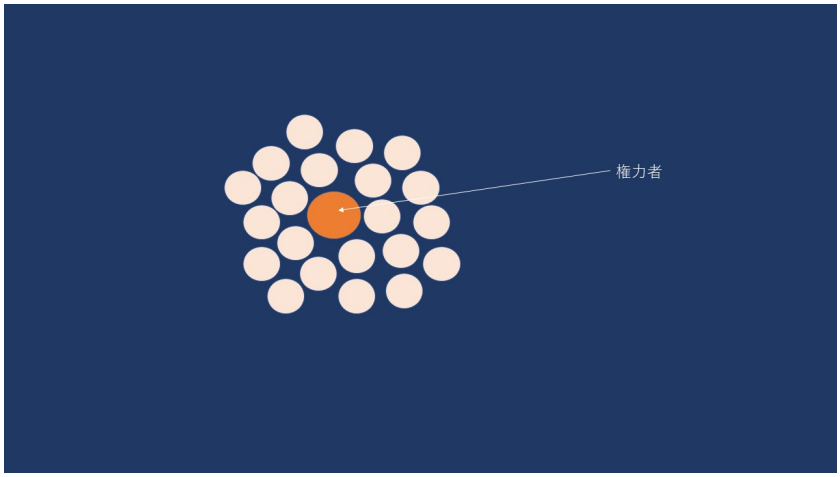
13. Look good → Villagers

14□Other people who go well are jealous → Villagers

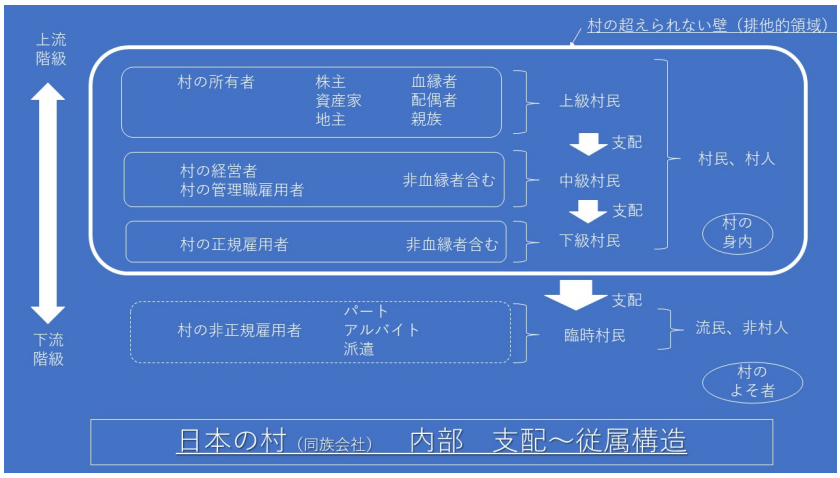
15. I like hitting the back of the village → Villagers

Power structure of Japanese village society

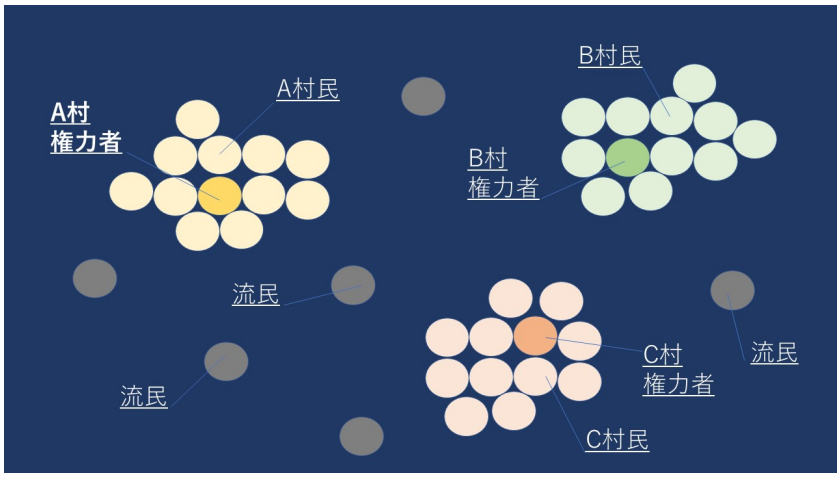
The powers of the Japanese village society, like the red individuals in the figure below, have been in the central and central part of the group for many years.



Looking at the contents in more detail, as shown below, the social hierarchical relationship in the order of village owner> village manager> village regular employee >> (wall that cannot be exceeded) >> non-village employee Established.

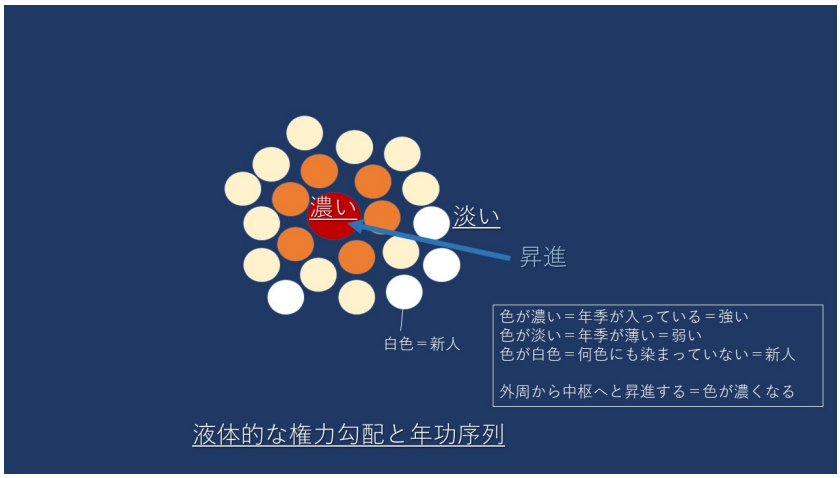


The relationship between villagers and migrants can be represented by the following scheme.



It is the villagers who belong to some villages and continue to belong and remain the same color as the surroundings, and the people who are drifting without being formally accepted in any village. The social discrimination between the villagers and the migrants that existed in medieval Japan continues to exist in modern Japan.

The power gradient in a liquid society in a Japanese village can be represented as the following figure.



When the strength of power is expressed in shades of color, the ruler in the middle is the darkest and diminishes toward the surroundings = weaker power. What is not colored are blank newcomers, and Japanese villages seek new talent exclusively from white newcomers. Villagers who first entered the village with new blanks are going to go to the center from the periphery, and enter the center as they get older in seniority. However, since the number of chairs that can go to the central area is limited, there is fierce competition and struggle among villagers in the surrounding area for promotion of the limited chairs. The losers of the competition can only be killed in the village or driven out of the village.

"Japanese Village Society = Female Society"

Japanese villagers are feminine. Japanese society and village society are full of femininity. Society is dyed in the color of a woman. (On the other hand, Western societies are more masculine and more male than Japanese village societies.)

This is an indication of the power and influence of women in Japanese society. Evidence of female dominance over male power. It is women who dominate Japanese society.

Japanese society and Japanese village society can be called women's society and women's society (female-dominated society). It can be said that women are all born villagers. Women are the source of the power to create a village society.

The correlation and similarity between Japanese and female societies indicate that both Japanese personalities and feminine personalities apply to liquid molecular motion patterns in common. The liquid molecule motion pattern is shown as follows.



Basics of liquid molecular movement patterns (feminine, maternal, (rice), farmers. Japanese, Chinese, Korean, North Korean, Southeast Asian, Russian.)

Japanese and women are actually distributed by creating several small, closed, exclusive, internally homogeneous, same-color synchronized faction groups, as shown in the video below.



Animation of liquid molecule movement pattern divided into small groups and colored

If we regard each individual as Japanese in the liquid molecule motion pattern,

 Focus on belonging to relatives

 Prefers group-synchronizing behavior, and if you float you will be bullied and driven

 I always move myself to stay in my relatives, desperately care about the surroundings, read the air

 Avoid personal responsibility with convoy

 Private extermination for relatives

 Closed and exclusive

It is.

This liquid molecular movement pattern (liquid type) can explain most of the characteristics of society that have been regarded as Japanese in the past.

Or, in the liquid molecule movement pattern, when considering each individual as a woman,

 Constantly flock to create factions

 We desperately adhere to the surroundings and try to unite with each other.

 I keep moving my direction and read the surrounding air

 Continuously monitor the surroundings, pull each other's feet, be jealous, and say a secret

 Avoid personal responsibility by dispersing responsibility

 Closed and cold to the outside

It is.

This liquid molecular movement pattern (liquid type) can explain most of the characteristics of society that has been regarded as feminine in the past.

This liquid molecule movement pattern (liquid type) can explain both Japanese society and feminine society.

Living in a Japanese society dominated by women (liquids, genders acting on liquid principles) is the same as living in liquids, in other words, diving underwater. The feeling of suffocation that cannot breathe is remarkable.

One of the reasons for the Japanese people to take such actions is that they are sensitive to their protection.

Women's common behavior, which is a biologically valuable gender, is essentially based on safety first, danger avoidance, fear of failure, and strong anxiety.

Women act as self-defenses in a way that they can be protected by escorts (man) as valuables, like living jewelry.

See the author's other books for a description of women's personality as "precious, protected sex."

It is a characteristic of Japanese society that such biologically valuable gender = feminine behavior extends throughout society.

In other words, Japanese people are uneasy and sensitive to their self-preservation, and are feminine in that they act with safety first and avoidance of danger and failure as top priorities. He himself does not cross dangerous bridges and hates ventures and adventures. A typical example is the reluctance of Japanese banks to venture.

The content of the above list of village social principles is supported by women as precious sexuality.Everybody, together and in a group, escapes from being isolated and unable to

get help from others. Because it is safe. It is more difficult for a group or convoy to form a convoy and check each other's lives alone. As a biologically valuable gender, it is suitable for women who stay in the center of a safe herd.

The contents of the above list are, in some way, a self-preservation tendency of women, to protect themselves, to be safe, to avoid danger, to have someone protected, and to avoid anxiety. Agree.

As we saw above,

Japanese society can be said to be a society that is made with women's values and that is convenient for women. Japan can be viewed as a maternal and maternal society with a strong mother's power, and Europe and the United States as a paternal and maternal society with a strong father's power.

For reference, the personalities of patriarchy, patriarchal Western and North American societies in contrast to Japan, and masculine personalities commonly apply to gas molecular motion patterns and are shown below.



Gas molecular movement patterns (masculine, paternal, nomadic-herderish, western, North American, Jewish, Arab, Turkish, Mongolian.)

Here, if coloring is applied to the individual having the same attribute to the gas molecule movement pattern, it can be expressed as the following moving image. Homologous individuals do not solidify with each other, but move freely in a large space like an evangelist in individual units while cooperating with each other.



Animation of each individual divided into multiple attributes by gas molecule motion pattern and colored

If we consider the movement of each individual in the gas molecule movement pattern as psychological movement of people,
 Individualism, liberalism. Privacy can be ensured.
·Active. Move fast.
 You have to be independent. You are alone and there are no people around you. Protect yourself (you can't live without it). Take responsibility (taken).

·Aggressive. It is dangerous that the flying bombs fly to myself.
 I have to go to an unknown space alone and I am risky.
It can be understood that it is close to the national character of Western and North American societies.

Isn't the difference in the behavior of powers between Japan and Europe and the United States because the pattern of exercising power (mainly as a boss) of women, which dominate in Japan, is different from that of men, which dominate in Europe and the United States?

in Japan,

The way of exercising power is

(1) It is collectivist. Prioritize ensuring synchronization and homogeneity

(2) Emphasize the personality itself (it is important that the upper person is cute.

(3) Those who have won the synchronization competition (to fashion) will be promoted to higher ranks

(4) Elders who have accumulated a lot of precedents exaggerate

(5) Prefer authoritarian submission to superiors

(6) One person's mistakes shall be taken together with others.

So wet and feminine.

Why did Japanese society have a feminine character? It is related to Japan being a typical rice farming society.

In the process of building a rice farming society, collective actions such as rice planting and harvesting by groups, settling and settlement in one place, establishing close interdependence with others around the area in terms of agricultural water use, and raising intensive agriculture Wet and liquid molecular behaviors such as density population distribution were required.

Please refer to the author's other works for a description of dry-wet, gaseous molecular and liquid molecular behaviors.

It is women who are born with a wet, liquid molecular behaviour, while men are inherently equipped with dry, gaseous behaviours, such as individualism and liberalism. Women's powers were strongly required to make society wet and liquid.

As a result of promoting the wetting and liquidization of society under the strong influence of women, as a side effect, feminine behaviors such as self-preservation and safety first are strongly transmitted to men, and the "feminization" of men Caused. In this way, the feminine behavioral style became dominant, embracing the whole of Japanese society, and the composition "Japan = a society with a feminine personality" was established.

If we consider the whole of Japanese society or the whole country as an individual, we can think of it as a woman or a girl. In decision making and diplomatic negotiations as a whole country,

(1) They do not make a clear decision on their own, keep an ambiguous attitude, and postpone the decision

(2) They do not act on themselves, they are passive and depressing

(3) They are swept away by the occasional atmosphere and follow the major currents around them

(4) They cause hysteria (such as being involuntarily curled and repeatedly atrocities in the Pacific War, etc.)

(5) They are emotional, irrational, non-scientific, and spiritual in their decision-making (eg wielding guts)

(6) They solidify only with their relatives and close their doors to foreigners and refugees such as Yoso (closed and exclusive)

(7) They take a happily beautiful attitude that cares a lot about what they think of the surrounding countries

(8) They are not at the forefront, such as catching up and overtaking developed nations, and continually follow developed nations as second place

(9) They raise their waist for the first time under external pressure in the United States (there is no movement without external pressure)

(10) They do not have a long-term perspective, but are interested in short-term trends in the near term and end up with ad-hoc responses

It can be said that Japan or the whole society is acting with a wet liquid feminine personality. Japan's nation and society can be called "female society", "female society", "female-dominant society" and "Yamato caress society".

The liquid and wet nature of these societies is thought to be common in the same rice farming communities, East Asia (South China, South Korea) and Southeast Asia, and their basic properties are unique to Japan. It is not special to Japan but is common to the rice farmers' social belts in East Asia and Southeast Asia. The rice farming society is a women's society, and the Asian production style is a feminine production style.

The rules of the Japanese village society are almost the rules of the rice farming society and the rules of the female society.

(On the other hand, it is thought that gas and dry pastoral societies in the West can be regarded as masculine and male societies. Is.)

In Japan, men are also dyed women. Japanese men are sensitive to their self-preservation and have feminine content that prefers sticky, jumbled, wet relationships, such as parent-molecule relationships and Nanabushi. In addition to the psychology of Japanese men, in addition, the superficial monarchy's "strength" and "strength" implanted by women to cooperate in protecting women are living together. It is thought that there is.

Japanese men are considered to be muscular, armed female modoki, and feminized and degraded as men. Japanese men have been given the authority to manage their households at home by women, and have only a salary like a junior servant for their mother and child, and women have taken control of childcare, He is a weak man who has lost his fatherhood.

(On the other hand, women in Western countries in pastoral societies can be regarded as being masculined, masculine, and degraded as women.)

Japanese villages are women's societies, both closed and exclusive, and villagers and Japanese women strive to conceal internal affairs. It is necessary in Japanese sociology to thoroughly clarify and document the circumstances and rules of the Japanese village society and the female society. Japanese sociologists aren't just doing their best in Europe and the United States, so they should work seriously.

The actual situation of the relationship between Japanese village society and female society

The following is a brief explanation of the various actual conditions related to the Japanese village society and the female society.

The woman who created the insidious Japanese village society is a Japanese woman.

The only reason Japan can't change is that it's the same and there's external pressure because women control the center of society.

The demolition of the Japanese village society requires the weakening of the Japanese female society.

Japanese society = women's society is a group of people who compare themselves with others and endure, depress, and be jealous endlessly. It's easier and more free to be distinguished from others by others and yourself.

Mother-child unification and mother-child cohesion are the major means by which Japanese women rule Japanese society. Japanese women rule society through their children.

Japanese feminists bring only the literature and knowledge of Dewamori in the U.S. and Europe, because if you give your own explanation of the originality, you will be hit by a stake from the villagers around you and your legs will be pulled and disturbed. It is thought that it is to prevent. It's a strategy for Japanese people who wants to imitate using Western discourses to prevent them from being bullied. In the case of the original discourse of the Japanese people, they are told, "Don't make strange discourses on your own. Don't do your own research."

Originally, Japanese feminists would not be able to extend their rights in Japan if they were to protect themselves from Europe and the United States. “Traditional Japanese villages, women and motherhoods are dominated by Western and North American male and patriarchal societies. Let's get rid of it! "

The reason that Japanese society tends to stagnate is that Japanese women, who are self-preserving and careless, dominate the society. Japanese women do not take risks.

The beating of male nurses by Japanese women is a technique to hide the true intentions of Japanese women who do not want men to take the initiative in childcare. Japanese women are vested interests who take the initiative in childcare.

Both TV and radio can watch the same content as others and communicate in tune, so it is for Japanese village society and women's society.

There is a strong relationship between the same name of a married couple (married) in Japan, long overtime work in Japanese society, and private labor. Rural brides are forced to work long hours, day and night, in new homes with no blood, and Japanese workers are forced to work long hours at newly hired companies. The underlying principle is the same. In addition, the long-term club activities of Japanese junior and senior high school students can be seen as an exercise for long-term overtime work in the future.

Women's society does not change from herself. It takes action and judgment to change, but no one wants to take the responsibility that comes with it for self-preservation, so everyone doesn't take action for change. The Japanese village society, a kind of female society, is not different from myself. External pressure is needed to change.

The Japanese feminism unnecessary theory is considered. Japan is a rice farming community and rural women are strong like mothers and mother-in-laws. Japanese city housewives are also strong, holding onto their wallets and children. The feminist expansion that Japanese feminists originally intended has already been realized.

Japan is an ideal society for mother-to-child cohesion and mother-to-child unification, so when a couple divorces, the custody of the child almost goes to the Japanese woman. This is also a manifestation of the power of Japanese women.

The financial hurdles imposed on Japanese men by Japanese women who wish to be full-time housewives are too high. It is doubtful that Japanese women really have the value to deal with it. Even a Japanese man who wants to marry a full-time housewife seems to have idealized her own mother, and has lost her mother to a Japanese woman because of her mother-child adhesion. Because Japanese men have a spontaneous reliance on their mothers, they will remain vulnerable in the Japanese society of women unless they decline it.

It is necessary to dismantle the Japanese village society, which is insidious and free, causing social delays. To that end, it is necessary to weaken the female society of Japanese women, which is the driving force behind the Japanese society's transformation into a village.

The so-called feudal philosophy, which has been said in Japanese sociology, is easy to achieve consistency if it is considered to be a female mother-in-law. Governments, seniors and mother-in-laws are absolutely obedient and cannot be criticized at all, while lower-ranking people are desperate and subject to the appearance of bullying, or they have to be aware that their hardship must be done by young people and brides. It is in line with the thoughts of the mother-in-law that they think that it is evil to take a rest or enjoy their bride.

Feminism is fundamentally different between Japan and the West.

 Western feminism is the weak women who have been forced to pay money at home from their husbands and have sought to gain financial freedom by moving into the workplace.

 It is Japanese feminism that a full-time housewife, who had given pocket money to her husband at home, moved into the workplace to reduce the economic risk of relying on her husband for income due to gender division of labor.

There was a time when only Japanese men had the right to vote in Japan before the war, and they have been blamed by Japanese feminists, but Japanese men with traditional mother-child adhesions were only mothers For that reason, going to the election was merely

acting on behalf of the mother-in-law of a powerful person. The feminist criticism of this case is the concealment of the power of a Japanese woman-mother and mother-in-law.

It is a Japanese woman who is suffering from the village socialization all over Japan due to severe synergistic pressure, forced reading of the air, forced group action, negligence and avoidance of responsibilities.

Japanese help strong and weaken because Japanese society is a female society. The woman flutters strong and laughs at her weakness and does not help.

The premise of Japanese society and the true intention are divided as follows.

□ The ancestry of Japanese society = quasi-pastoralist = quasi-Western Europe □ North America = quasi-male society

□ The real intention of Japanese society = farmers = similar to China and South Korea = female society

The Japanese society's forced reading of air, coordination pressure, forced unification and group actions, and hitting a stake are all derived from the female society. Evidence that Japanese society is a female society. The female society is clearly different from the Western liberalism and individualism, and is the enemy of the Western male society.

If you elucidate the characteristics of the female society, you will be treated as a whistleblower. That is why everyone does not do so. If you clarify, it would be false that feminists insist that there is no gender difference between men and women. The fact that a woman controls Japanese society from the back is a nuisance. Inconvenient for women. Similarly, elucidating the characteristics of the Japanese village society will result in whistleblowing. That is why everyone does not do so. The fact that Japan is close to China and South Korea, which is far away from Europe and the United States, will be lost. Inconvenient for Japanese.

Employees of Japanese government agencies and corporations who work long hours every day and take few paid holidays are like rural brides. Rural brides are the first in the family to get up and go to bed late, and for their relatives to stay absent every day, their mother-in-law is yelled at by their mother-in-law and continues to work for a long time invisible tomorrow. A manager or an employee's boss is equivalent to a mother-in-law, and a colleague is equivalent to a small mother-in-law.

When a Japanese woman gets married, she does not work and parasitizes herself, and she also seizes the wallet of her house and establishes a pocket money system for her, which is troublesome. A Japanese woman can use her house money as a household manager. Japanese men are patient with little extra money.

Japanese women want to be full-time housewives because they have overwhelmingly better social treatment than career women.

People who dislike Japanese village society should stay away from Japanese women. Because they are the headquarters of the Japanese village society.

Since both Japanese men and women are Westerners, both anti-discrimination movements and anti-discrimination movements have to do while chanting European and American social theories.

If both husbands and wives are working together, they will not be able to afford the time needed to raise children, will not be able to communicate well with each other, leading to a

declining birthrate and an increase in divorce rates. It is necessary to eliminate extermination, but many Japanese men and women do not work because all work and career building are included in all workplaces.

The mother-in-law was scared and couldn't be shaken, so the husband of her mother-in-law was a Japanese wife who replaced her with a Japanese man. Japanese feminism is bride's feminism. The mother-in-law never comes out.

In Japanese society, children raised with a strong sense of unity and cohesion with their mother go into school and engage in school activities for a long time to maintain a sense of unity with surrounding students. When you enter a company or government office, you become a cattle and work overtime for a long time to maintain a sense of unity with the surrounding employees. These are the original and ideal type of mother-child relationship.

It is the Japanese village society that a Japanese woman turns black when she says black and white when she says white.

As a mother and mother-in-law, a Japanese woman who rules every corner of Japanese society cannot be forgiven, but a stupid macho-cho Japanese man who crosses over on the favor of an apparent male-female woman and calls himself a lord, cannot be forgiven. Feminist aficionado Japanese men are the worst.

Japanese treat mothers with others. Very harsh and noisy. And constantly monitor.

Japanese men have the following two conflicting attitudes toward Japanese women.

 I want to be sweet like my mom. I want to depend. I want to be ruled.

 I want to rule as a senior in the inheritance of family style like a bride.

In Japan, if you play a commercial that affirms the gender division of labor, it will burn up under the pressure of a Japanese woman (and supermarkets in Europe and the United States), and you will welcome a commercial that affirms men's housework and childcare by working both men and women outside. It seems to be done. However, there are some commercials that affirm that a Japanese man has control over the household budget and that a Japanese man keeps a household account book. Probably because it is not very convenient for Japanese women. If a CM that admits the superiority of a father-child relationship to a mother-child relationship, and a CM that a Japanese man keeps a household account for, are made in Japan and accepted, the Japanese woman's godliness will be solved fundamentally.

It is the Japanese women who actually have the authority of supervision and supervision of the duties of domestic duties and childcare by Japanese men, and I think that Japanese men can only play the role of poorly used workers. Because mother-child cohesion and seizure of household control are the driving forces of Japanese women's domination of Japanese society, they will not try to give up their interests.

Japan, where it is difficult for women and men to live as themselves. You can't live without constantly changing yourself to your surroundings. International Women's Day is a Western standard.

Japanese women really want to criticize their mother-in-law, but they can't because they are girls. So she criticizes her husband. Who raised her husband to housework and non-childcare people? It has been decided to be a mother-in-law.

Japanese women criticize the traditional Japanese family system and mother's image because they are unwilling to live with their mother-in-law. Being a full-time housewife increases the risk of living with your mother-in-law all day long, so she tries to be a career woman.

Japanese fathers are mother and child slaves. He's a big pillar, but he's content with his pocket money and he doesn't have his place at home. He is neglected without the power to break between mother and child. The patriarchal system should be introduced in Japan. The power of household management, child care, and custody held by a Japanese woman should be given to a Japanese man. In order to improve the status of Japanese men, the introduction of the patriarchal system in Western Europe and North America is inevitable.

When Japanese women dominate child-rearing in Japan, their children will fall in love with their mothers and their fathers will be excluded. This is the root cause of Japanese society becoming a female society. In order to strengthen my father's position, it is necessary for Japanese men to also take care of children.

In Japan's gender division of labor system, where mothers and children live safely on top of their father's salary (higher mothers and children, lower fathers), when parents are divorced, the mothers and children who have been thrown out have trouble living at once. There is a need for change, such as earning enough while taking care of children.

Japanese men are not interested in housework or childcare, and do not know well. Because it is a child of the age when my mother did everything. Opportunities for Japanese men to learn housework and childcare know-how as well as Japanese girls are needed.

It is not compatible with the patriarchal system that a Japanese man is willing to his mother.

All farmers like Japanese guys are Mazakon. China, South Korea, Southeast Asia, all. The mother's child, the mother's slave.

Men who have become Japanese villagers and those who have adapted to the village have generally lost their paternity and have become feminized, deteriorating as men. Conversely, in order for a man to become a Japanese villager, the removal of paternity and masculinity by mother-child adhesion childcare is essential. Women's power is needed.

It is gender sociology to objectively overlook both the benefits of women and the benefits of men. Neither women's studies nor men's studies in Japan have this attitude. Japan, after all, is a female society and lacks objectivity.

Caring for children is the most effective way for Japanese women to dominate society. Both Japanese men and Japanese women are children of their mothers. When they grow up with a strong sense of mother-child adhesion and mother-child unity, they all become villagers.

In the past, the trend of denying Mazakon and mother-in-law in a Japanese TV drama "Fuyuhiko-san" was created, and if you thought that your bride was victorious, this time a drama that denies your wife's mother is flowing. Japanese women are not resistant to higher-ranking women, or the struggle for power between them is hell.

Japan = a transvestite. Although she is originally a female country, she is trying hard to get a member of the patriarchal European and American countries, and she pretends to be a male nation.

Japanese women are annoying about the relationships around them, love mutual surveillance, and are curious about personal privacy. He is also full of jealousy, and when he learns that someone feels better than he does, he pulls his foot and tries to crush him with a

vulgar or informant. The conspiracy offense scheduled to be concluded in Japan is very compatible with Japanese women.

In Japanese schools, the degree of learning to act together in groups rapidly from around junior high school becomes stronger. The behavior of integrating oneself into such an affiliated group is a mode of behavior that women prefer better, and in that respect, it can be said that Japanese schools are remarkably becoming female societies from around junior high schools. The reason for this is that the age of junior high school is just when students enter the second sexual period, and when the gender difference comes out significantly. In other words, it is a time when the characteristics of the male and female societies come to the fore, and in Japan, girls have more power. The same is true for junior high school where the junior / senior system between students becomes tighter, which is a sign of female socialization.

In Japan's privately-private society, one of the couples has to work 100% without any extra work due to uneven work, and the other has to go to full support and management of their lives. Become. Either a dedicated housewife or a dedicated husband is required. The only way to break this structure is to annihilate the Japanese society.

Private practice of extermination, a traditional practice in Japanese society, is the underlying factor that lowers the gender gap index (gender inequality) in Japanese society. In order to raise the gender gap index of Japanese society (equal to gender), it is essential to eliminate social practices of private extermination.

The attentive orientation of women makes Japanese society difficult to live. It is typical that it is no good to go home alone at work or that it is useless, or that you must help the work of the remaining people.

Japanese male activists against male discrimination will fail if they believe they are standing by the strong. You should reconsider your position.

No matter how high the status of a Japanese man is, she is a monopoly of his mother. In Japan, mothers have a monopoly on raising children, and the mother-child relationship is the parent molecule, and the mother controls the son. Mother has higher social status than son.

The social status of a Japanese man <the social status of a Japanese mother.

The practice of entrusting child care to women in Japanese society has caused Japanese women to exert great power and power in society through their children.

Rice farming creates a strong society of women and mothers and mass-produces Mazakon men and women.

Women in Japan need to develop a totalitarian democracy.

Despite the fact that men occupy a major position in Japanese workplace villages, the emphasis on synchrony pressure, unity and reconciliation, and the atmosphere of women's style, including high-ranking and high-income men, Perhaps because their mothers who have raised and lived the men dominate the men mentally. The air of the mothers of the men covers the workplace village in Japan.

In a Japanese workplace, women do not hesitate and avoid managerial promotion.If they are promoted by themselves, they will be treated as “stakes out” of other women in the workplace who had previously held the same position as colleagues and will be marginalized. It ’s because they ’re so afraid. As a countermeasure, the correct answer is to

make sure that all women get promoted together. This is the same as the promotion of a senior Japanese bureaucracy who will be successful in the same period. Isn't this evidence that the central government of Japan is a woman?

Isn't female society similar to North Korea?

Western feminists consider theories based on their own social standards (women are inferior to women) and force them into Japanese feminists. For this reason, feminists in Japanese society, who originally had strong mother-in-laws and mothers and were supposed to be ahead in expanding women's rights, are now imitating the theories of Western and American feminists.

In political correctness, which is sweeping the West, studies that reveal differences between men and women appear to be treated as gender discrimination and are under attack, but what about studies that reveal differences between paternity and maternity?

Japanese feminists don't want to expand their women's rights, but just want to be good looking to educate the Japanese people from the top as they become Westerners. Developed countries for expanding women's rights = Vietnam if there is a strong woman, rice farming society-there is no limit to the state, but their existence is completely ignored.

It is common that the Imperial Household Agency of Japan does not permit the excavation of the Emperor's Tomb, and that Japanese femists do not attempt to elucidate the female society. It has adverse consequences for them.

It is said that women and socks grew stronger in Japan after the war (women were weak before the war), but mothers and mother-in-law were strong before the war. My wife became stronger after the war.

Many Japanese people simply believe in the "Japanese society = male society" theory taught at school. I also believe that "social status = workplace status."

Japan's nuclear family is largely driven by a bride who does not want to live with her mother-in-law.

The reason why Japanese husbands are forced to work overtime in private servants is to secure money for free time and hobbies of housewife's wife.

It is a problem that no one considers the loss of paternity of a Japanese man as a result of mother-child adhesions.

Japanese men, both high-ranking bureaucrats who are said to have high social status and the presidents of large corporations, are all puppets, booth operators and slaves of Japanese mothers. Strong mother-child adhesions are the cause. And Japanese mothers are a subset of Japanese women. This means that Japanese men are under the control of Japanese women, despite their high social status. This may be related to the divorce of a Japanese married couple, with custody going exclusively to the Japanese mother. A Japanese mother is a hidden power in Japan.

Japanese men should establish a position to give pocket money to Japanese women, not to receive pocket money from Japanese women. Otherwise, you will not be able to escape from the status of a Japanese woman's running dog forever.

A Japanese woman who rigorously evaluates and evaluates dating courses and meals that a Japanese man thought or offered in love is a "romance manager". What a Japanese woman

is doing is no different than a manager who evaluates the performance of subordinates at a company. It is a Japanese woman who unilaterally evaluates a Japanese man who works hard during a date from a top-down perspective.

The fact that a Japanese man gives a Japanese woman a wallet of a household purse is evidence that the Japanese man is unconsciously psychologically dependent on the Japanese woman. A Japanese man wants a Japanese woman to manage herself. I suppose it's a typical example of a godly man, but I rarely talk about Japanese men or Japanese women. They have no intention of changing the status quo. I think it's a problem.

I think that the word "one coin owner" thrown at a Japanese man or "one coin wife" when used by a woman, but if 70% of Japanese households have a wife with household management authority, "One coin" There is almost no wife. "One coin host" is a derogatory term for Japanese men and discrimination against men.

I think that feminism of herders, whose women are weak, and feminism of farmers, whose women are strong, are fundamentally different.

The values affirmed by the Japanese people, “I earn and I use them,” lead to male tools and are male discrimination.

As the number of female managers recruited to workplace villages in Japan increases, the problem of career bureaus (tsubone) will become apparent. Career bureaus have much more official power available than the former employee bureaus, so there is a high probability that no one around them will be able to stop her occupation.

The female village of Japanese villages is a global symbol of female domination.

The development of feminism requires a global expansion of the Mazakon society like Japan. Traditional Japanese villages are dominated by mothers and mother-in-laws. Children, both sons and daughters, have a strong sense of dependence and spontaneity on their mothers. In that regard, the Japanese village society can be called the Mazakon society. World feminism should aim to expand this Mazakon society to the whole world. Japan-East Asia feminists should play the role of the flag.

There is a strong correlation between the cause of the lack of privacy and the mother-child relationship in Japanese society. The lack of privacy in the Japanese village society is based on the lack of privacy between mothers and children in Japanese families. This is evidence that the origin of human relationships in Japanese village society is a mother-child relationship, and that the mother is socially strong.

Attention should be paid to the bride's work as a prototype of Japanese black labor. The archetype of Japanese overwork (long working hours is commonplace and all personalities are dedicated to work) is the overwork of brides. My boss and seniors are my mother-in-law, my subordinates, and my juniors are my wife. The work of the mother-in-law is essentially black. Jobs based on women's hierarchical relationships tend to be black. These need to be eliminated.

Women are responsible for delays and adhesions in Japanese society. The delay is caused by the nature of women who do not do anything new for self-preservation. The adhesions result from the nature of women who like integration, clinging, and grouping.

The attentive orientation of women makes Japanese society difficult to live. It's no good to go home alone. You have to help the rest of you. This has resulted in long overtime work in Japan.

Japanese feminism is a study session that mimics the Western North American patriarchy. Although superficial copy paste works well, sh □ □ sho is a fake and cannot change the essential parts of Japanese society. Inevitably, a local Japanese village society = motherhood society will emerge.

In Japanese society, humility and humility toward others can prevent women from driving the jealousy of the female style by others around them.

Mother-child relationship as an ideal type of Japanese village society

Japanese are rapidly becoming villagers from birth.

The child firstly remains adhered to the mother with a strong sense of unity, forming an exclusive mother-child association. Learn to maintain a sense of unity with others in a mother-child relationship. Then, from the time of the little child, wearing uniforms or the like that match the surroundings, they learn the united behavior with the surroundings. Japanese children are already villagers, even though they are young.

Furthermore, in long-term club activities at junior high schools and high schools, students learn the idea that their highest priority is to be fully integrated with the group (school) to which they belong and dedicate all their time. This has led to the idea of taking long hours of private extinction at government offices and companies after graduating from school.

The basic, ideal type of interpersonal relationship between Japanese villagers is a mother-child relationship. Japanese villagers are born from mother-child adhesion childcare. Mothers and women play a leading role in creating Japanese villagers. Women are the protagonists and true rulers of Japanese village society. Continuing to exert a strong influence and control over adult children (especially sons) by bonding mothers and children throughout life is the basis of Japanese women's social domination.

On the other hand, men lose their paternity in the process of mother-child adhesion child-rearing and become feminized, falling down to the weak position of being treated as children for life. Men are inherently individualistic and liberal, and are inappropriate for environmental adaptation, without human rights, and without human rights in the Japanese village society of the rice farming society where emphasis is placed on mutual sense and control and mutual monitoring. As a poor being.

In the past, male and female worshipers compensated for the weak human rights of Japanese men, and Japanese men were exaggerated under the umbrella of their mother-in-law. The introduction denies male and female ancestry, goes into custody of children, and treats them as ATMs, which are convenient for mothers and children.

In addition, the child raised in the mother-child adhesion state came to act by drawing the mother's words because of the strong sense of unity with the mother, and its existence was the mother's puppet, mother's toy, mother's racehorse state To be placed. In short, the child is a tool of social self-realization by the mother and is required to move as a racehorse. When a child runs fast in competition with a business rival and achieves success, and promotes her position and financial strength, it directly increases her mother's social status, and her mother has a child's butt. To get into the promotion competition. The managers and senior employees of Japanese men, who are dominant in Japanese workplace

villages, are actually racing horses whose mothers take the role of jockeys, and who are earnestly whipped and run. . In other words, it is a mother's slave. That is why even though there are many men in the workplace, there are many men, but emphasis on collective action, emphasis on reconciliation, seniority, and a feminine attitude.

In short, in Japan, children are tools and tools for the mother's social promotion. Men working in workplace villages in Japan are more or less content with their mother's racehorse. Until now, Japanese workplace villages had many men and were regarded as male societies, and had been exposed to feminist criticism of anti-sex discrimination movements.However, in reality, men's mothers improved their social status. It is a place for fierce competition and a proxy war. The protagonist of the work village is actually the mother of the men.

Despite the predominance of men, the practice of Japanese workplace villages has become a female society such as emphasis on collective action, seniority, mutual monitoring and lack of privacy, Is at a disadvantage. Japanese men have lost paternity due to mother-to-child adhesions with their mothers, and have been forced to unknowingly impose feminine behaviors and practices under the control of their mothers. Is a symbol of However, because of the unforgettable pleasure of mother-child cohesion in childcare, Japanese men on the mother's side ignoring the fact unknowingly and, as a mother's pocket money role, remain feminine and remain feminine. They become accustomed to the customary Japanese workplace practices and embrace maternal domination.

In fact, most of the managers and senior employees of Japanese men, who are dominant in Japanese workplaces, are race horses whose mothers (or wives) are almost entirely jockeyed and whipped towards their careers. . In other words, she is a slave of her mother (wife). That is why the atmosphere in the workplace village is feminine with emphasis on collective action, emphasis on reconciliation, seniority, and neglect. The Japanese male society is essentially a female society.

The wife of a full-time housewife, like a mother of a male, raises her position through mediation of male social promotion. In terms of increase, he is also greatly encouraging him to improve his social status through the promotion of men. The Japanese man's wife, instead of the Japanese man's mother, rides on top of the Japanese man as a jockey and competes for success by hitting the ass of a Japanese man on a racehorse with a whip. It can be said that much of the cause of long working hours in Japanese men's workplace villages lies with the Japanese man's mother and wife. Because Japanese men unconsciously rely on their wives psychologically for their mothers, they always listen to their mothers and wives' requests for long working hours for their sons and husbands. You have no choice but to do black labor.

Japanese children, both sons and daughters, belong to their mothers and slaves. Japanese children cannot escape mother's control. In Japanese villagers, both men and women are under the control of their mothers throughout their lives, and their dominance and subordination is chained across generations.

At the time men consider work and women raising children, Japanese men are outnumbered by Japanese women. The custody is taken by a Japanese woman, and the child becomes a Japanese woman puppet.

There should be many social gender differences in favor of men, and many social gender differences in favor of women. Especially in Japan, which is a rice farming society, there are many social gender differences that are favorable to women. It is said that women are good at reading, entraining, and welcoming. It is said that women are good at high density distribution in Tokyo's over-concentrated society.

Male and female and lady first are common. In a male-female society, women take the helm of society, and in a lady-first society, men take the helm of society. Those who take control of household finance and parenting are the true powers of society. A socially prioritized person does not necessarily hold the helm in society.

Japanese opponents of discrimination against men who believe that prewar Japanese male-female society is a patriarchal society on par with Western countries should change their minds. Fundamentally wrong. There is a divergence between dignity and social real power. Before the war, Japanese men had only their mother's puppets and toys with big faces. The status of Japanese men has not declined since the war. Before the war, Japanese men have been female and useless.

Japanese men's rights activists have been hitting trivial events, such as the elimination of women-only vehicles and Ladies Day, but that won't win. The real enemy is the feminization and maternity of Japanese society brought about by traditional rice farming. We need to break this down fundamentally.

Necessity of "freedom of changing villages", "freedom of entering non-villagers", and "abolition of junior villagers" in Japanese village society

The reason that Japanese villagers cannot easily resign from their current workplace despite bad working conditions is that when they do, they are considered to betray the workplace and receive a bad evaluation. This is because the degree to which they are not given rises greatly. In addition, the longer a person has quit a job village and has been a non-villager, the longer it is considered that a break in work history is a break in the history of villagers, which is disadvantageous for reemployment. He can only be evaluated for what he was doing when he was a villager.

The practices of these workplace villages are believed to have their archetype in the female community. Women's societies form closed and exclusive groups and live within them for their own protection and security.In such women's groups, there is a constant sectarian conflict of initiative in the group. If they float, they will be dismissed as disturbing the harmony within the group, making it difficult to get them into other groups. For this reason, women must be desperately clinging to their group for their own protection, and in order to survive inside the group, the unreasonable conditions (= substantial bullying) of the influential members of the group must be met. I have to drink it.

The reason human rights are not guaranteed in workplace villages in Japan is that when an employee leaves the workplace village, he is an incompetent villager who at the time was unable to do well in the previous workplace village due to interpersonal relationships. Being a traitor to the workplace village to become a child or to leave the village is evaluated as untrustworthy, and if the number of times of changing villages increases more than a certain amount, there is no trust as a villager and there is no place to go anywhere The reason is that the management villagers want to take advantage of these weaknesses, dispose of them until they are out of work, work long hours, and work overtime.

Or, if the newly hired young people belong to the workplace village, they will not be able to speak out for overpayment in the workplace village or overtime work for a long time. If you raise your voice, you will be kicked out of the workplace village and there is no guarantee that you can find the destination village, so even if the conditions are bad due to long

working hours, you will desperately cling to the current workplace village and will continue to be exploited by the manager I have to allow it.

The impossibility of changing villages is the cause of Japan's inhumane workplace practices, and the freedom of changing villages is the new norm in the Japanese village community in which the Japanese workers can win their rights.

This should be applied to non-villages (non-regular employees) = migrants. A villager leaves the workplace for a while because she has a child and is busy raising her child, she has a shortage of living funds, and overtime work is rampant in her current workplace. After making a blank in the work experience as a villager after taking childcare or life work or resting, if you try to enter another workplace village, you will be treated as a traitor, a non-adapted person, and a non-adaptive person who jumped out of the previous village without permission. Since the period of being a villager was too long and the credibility as a villager had declined, it was impossible to permit entry to the village very much, and it was fixed to a temporary employment status such as non-villain part-time. Would. Once you become a non-villager, it becomes difficult to become a villager again. Even if you get a qualification during the period of non-village, you will not be counted in the work history of the workplace village, and you will not be allowed to enter the village.

This practice of non-villages and non-villagers not being able to re-enter the village is effectively segregated between villagers and non-villages, and the degree of social inequality is large. Even if you are a non-village, you should secure the freedom of non-villages to enter the village, depending on their abilities and personalities. Non-villages who have not been able to become villagers in the workplace village due to new collective recruitment (such as the employment ice age generation) should also be allowed to enter the village in this context.

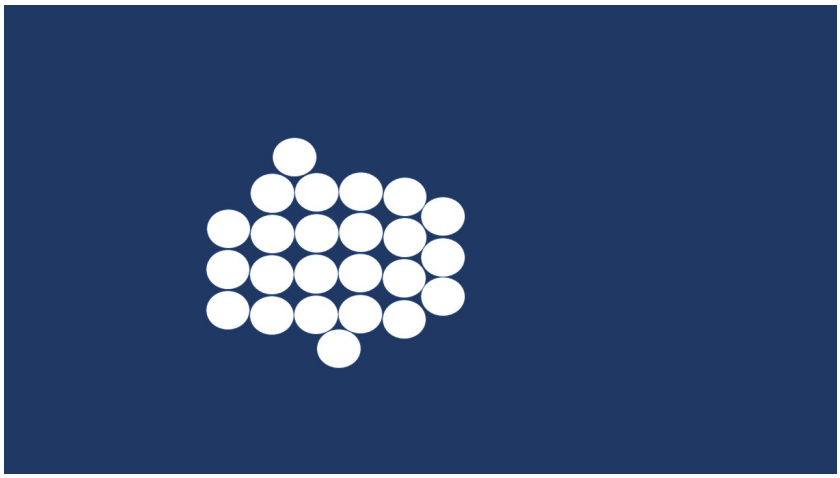
Also, in Japanese village society and women's society, newcomers and mid-career recruits (so-called juniors) are compared with old-fashioned villagers (so-called seniors), which means that they have been in the village for a long time. For this reason, the "senior junior system", which naturally takes the intent of harassing and harassing juniors, is clearly age discrimination and leads to human rights violations. Behind this, there is a strong belief that "the village precedent, the convention" is absolutely inviolable to the villagers. The ability to adapt to a new culture is clearly better for younger people, and old stocks can be left behind.So, in villages and women's societies in Japan, the "muranai seniority system" and "muranai senior junior system" should be abolished. It is. It should be said that the name is unified by XX (it seems that some Japanese companies have already practiced this).

Also, if a middle-aged or older person tries to change villages, he or she will not be able to enter the workplace village. One of the reasons is that in workplace villages in Japan, older people manage their subordinates' jobs as managers. This is because the idea of what to do is deeply infiltrated, and there is a practice in which subordinates who are older than their bosses are repelled against staffing contrary to seniority. On-site work is not touched by middle-aged and senior managers, and there is a practice of letting young underdeveloped villagers and subcontracted villages do it.In contrast, middle-aged and field-oriented people have difficulty finding their place, and as a result It is very likely that you will leave your work village. In response, the fixed view of senior citizens in the village senior rank = managers should be stopped.

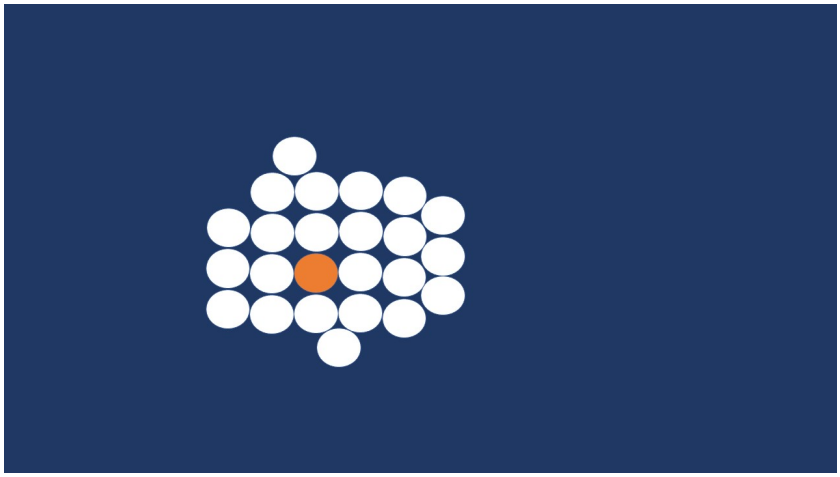
It is clear that this rigid view of the Japanese village society is a major cause of the decline of modern Japanese society. The time has come to review the norms of village society. For that purpose, it is necessary to study how to change which part of the rules of the Japanese village society and the female society is effective.

Elimination of "Murahachibun" is necessary

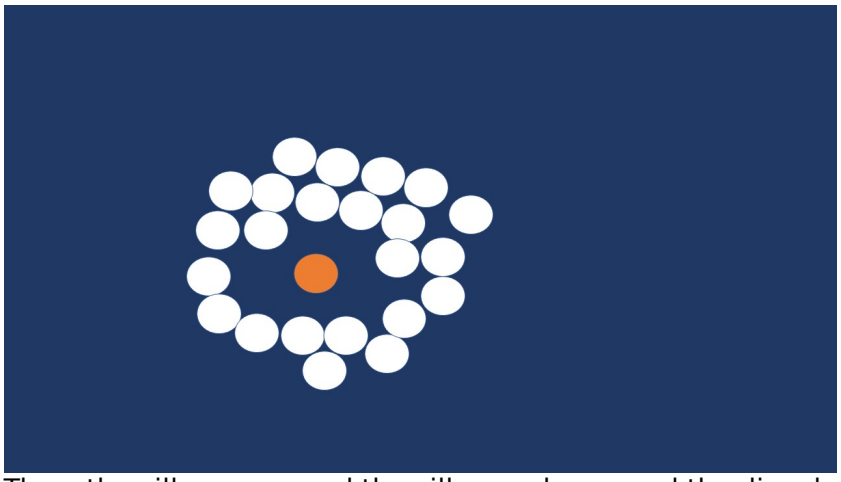
It is necessary to manage the village halves that occur frequently in the farmer's society such as the Japanese village society and the female society. It is a serious violation of human rights.
Murahachibu goes through the following process.



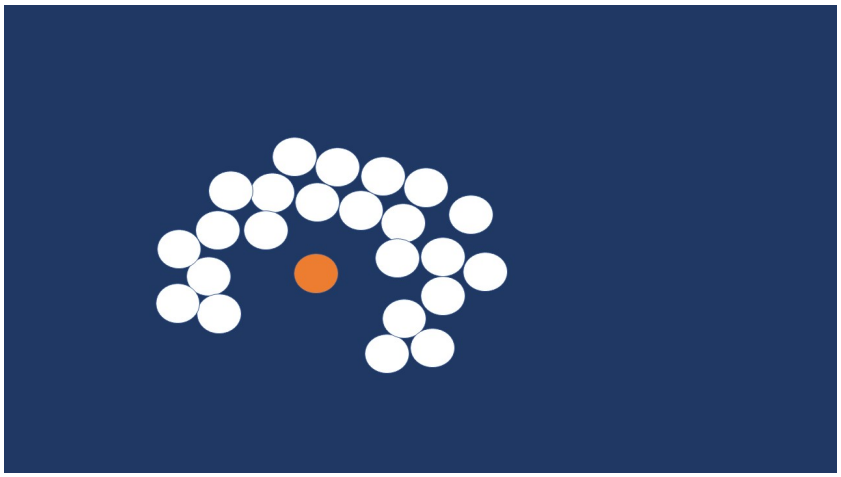
In the initial state, there is a group of villagers who all have the same color.



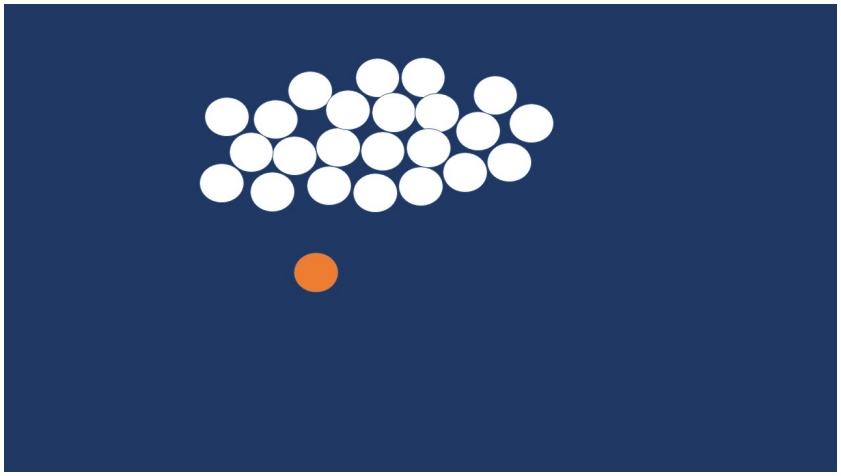
One of the villagers becomes out of sync with the surroundings and becomes a foreign entity.



Then, the villagers around the villager who caused the disorder move away from the villager. As a result, the out-of-sync villagers float out of their surroundings.



Villagers who are out of sync are dismissed.



At the end, the villagers other than the villagers who have become out of sync are settled in the same way as in the initial state, while the villagers who have been out of sync are driven out of the village and emigrated.

Workplaces in Japan (government offices, corporations), or work for a lifetime, but they

don't fit the air of the village, they don't fit in with the surroundings, and they have a floating attitude (such as going home on time without working long hours alone). If you show them, they will be bullied, beaten, or ignored, and will be depressed and driven out of the village, so you will be careless. Lifetime employment in workplace villages is limited to those who have been permanently exiled to the atmosphere of the village (the leaders of the workplace village, the intentions of the manager, or the behavior that is regarded as village interests). It should be noted that

In school villages and class villages in Japan, especially if you create a closed group of girls or a group of friends, if you do not act constantly with the surrounding air inside the group, you will be bullied, your friends will be left out of the village and the other groups will be divided I can't get it. Murahachi is particularly acute for girls who demand group affiliation for self-preservation.

Murahachibun is not limited to rural villages, but also occurs between urban mom friends. In addition, this practice is found not only in Japan but also in Vietnamese society. It is considered to be universally seen in rice farming and women's societies.

The village octant practice (if you are kicked out of a village, you will not be allowed to enter the village again. If you are kicked out of a village, you will not be allowed to enter other villages. You will be alone and can not live.) However, it is a fundamental cause that makes it difficult for Japanese society to live in harmony with its surroundings. Murahachi is a major human rights issue that must be fixed.

In a liquid-molecule movement-type society (female society, farmer's society) with distinction and discrimination inside and outside the group, the occurrence of village halves is inevitable.

Murahachi is thought to have originated in a female society. In a women's society, members should aim to be closed and exclusive groups and groups in a convoy system to protect each other for self-preservation and security, and all act together in harmony and unity. To be oriented. And they expel members who disturb harmony by staking, delaying, or failing within the group, leaving them as harmful to the group. Members being kicked out of one group cannot be accepted as harmful by other groups, have nowhere to go, and cannot live. This is the prototype of the village octant, which has been passed down to the agricultural civil society where women have great power.

As a countermeasure, there is a social need for a mutual aid union that accepts the people who have become villages unconditionally, and a safety net that allows them to live even if they encounter the villages. In school villages and class villages, school health rooms or free schools play this role. Such safety nets are also necessary for workplace villages and adult female groups (mom friends). It is necessary to set up a mutual aid union between the people who received the village eight minutes on the net, a rush temple when they encountered the village eight minutes, and a consultation desk.

Characteristically, it is necessary to protect the human rights of those who are not good at being in tune with others and who are likely to encounter the village halves (such as those with developmental disabilities), and require social initiatives.

There is a need for social efforts to eliminate human rights abuses by the villages. For example, even if a certain person encounters a village in the previous workplace village and changes the number of transfers (relocation), the awareness of human resources managers in the workplace village and human rights education to prevent them from looking negatively are increasing. is necessary. Alternatively, you can almost do just by

talking in Japanese, you can easily become a stake, and it is accepted as an advantage because it is unique. Such reforms are necessary.

Relief for those who encounter the village halves has the same aspects as salvation for workplace villages or those who were not allowed to enter the village in the first place (such as non-regular employees who have been employed in the ice age generation).

Or, there is a common aspect to salvation for those who have committed a crime and no longer have access to any village.

You should not be afraid of the village eight minutes, and if you encounter the village eight minutes, you can live without problems even if you do not belong to the village. We need to transform society so that people can accept the village happily with peace of mind and start again with a positive mood beyond the ties of the village.

Need to break the next-generation chain of negative experiences

Japanese love the chain of negative experiences they have made to the next generation. So is the experience of a mother-in-law and the experience of a school PTA officer. After being forced by the annoying traditions of the group to which they belonged, they were forced to struggle by the older generations of the previous generation. If we were to teach, we would never remove the negative parts from the traditions that were imposed and pass them on to our juniors in a cheerful manner, ending the chain of negative experiences with our generation. They tend to juggle and fiddle with their juniors, trying to get the junior to taste the negative part of the traditions that they have suffered.

This is due to women's societies, not the fact that they are likely to be able to avoid the negative experiences they have tasted because of previous generations, or the negative experiences For those who seem to be able to do it, people who have a strong jealousy of saying that they only have good thoughts and are sly, and want to taste negative experiences besides themselves, those who are likely to have good thoughts This is because there is a strong negative desire to pull their feet and do the same hardships as they do. The reason why Japanese society does not become brighter forever and remains insidious and dark due to the custom is largely due to the strong jealousy of the Japanese women who effectively control Japanese society. It would have something to do with saying "man is positive, woman is yin".

In order to solve this problem, it is necessary to somehow remove the jealousy and negative thinking of Japanese women. For example, let them who have a negative experience eat delicious food and sublimate the negative experience psychologically. Or, for example, in the case of a bride-mother relationship, a method of separating the bride and mother-in-law and physically separating them from each other so that jealousy does not physically work or is invalidated and the chain is forcibly broken can be considered.

The reality of the logic of Japanese village society

The following is a brief explanation of the actual situation in which the logic of the village society is thoroughly understood in Japanese society.

In modern Japanese society, the logic of the village continues to permeate.

In the Japanese village society, it is required to belong to the village continuously without interruption (continuity of affiliation). If you enter a workplace as a fresh graduate, you have to stay all the way without leaving. If you leave the village on the way, you will not be able to live as soon as you can not be entered as a stranger in other villages.

Anyone can get on the rails of the society at any time, get off the rails where they want, do whatever they want, and after some blanking, Japan is a society where you can ride the rails of the society again. I think there are many Japanese who want it, but the principle of village society does not allow it. Japan's disparity society cannot be corrected unless people who have retired from childcare or sick retirement, and once fall off the rails in the recruitment of new graduates, must be able to ride again. In that regard, a radical change in the rules of the village community is necessary.

Once retired, Japanese workplace villages will never rejoin. In principle, only new graduates should be kept. Mid-career recruitment is only supposed to be an immediate switch from regular employees at one company to regular employees at another company. If you have a blank in your career, you have forgotten the air of the village, it is considered lost, and you will not be hired halfway.

Child employment (collective new graduate recruitment) and lifetime employment at Japanese companies are a set. Not trying to hire colored people from other companies to keep employees in the company's own colour, as a result of mobilization of employment.

Japan is a continuous labor forced society.

 I have to keep working all day from morning till late at night.

 Once you join a company, you have to keep working at that company until you retire.

The situation in which Japanese school students are allowed to continue school activities without holidays on Saturdays and Sundays is that "naturally, workers are constantly working and exploiting the country and company for Saturdays and Sundays." It is probably training to be brainwashed by thoughts. It is horrible for human rights violations.

If you criticize your society, you will be told, "Go out!" If you are kicked out, you will not be able to live, so fearful of that, you can not criticize it in Japan today. There is no freedom of speech from the beginning.

The Japanese villagers who are exterminated and privately serviced in their villages are village slaves, more specifically, village powers and capital owners. Japanese villagers are slaves of business owners and large shareholders in the workplace villages, and slaves of large landowners in regional villages. In a blood related village, the father is a mother and child ATM slave.

Japanese villagers are naturally taken to work and be exploited by vested stakeholders in the village. Moreover, since the Japanese village society is a female society, villagers monitor each other so that they do not rest with each other, and if a villager tries to make it easier, everyone is jealous of it and everyone is hitting and accusing them intensively . In

addition, it is not permissible to criticize villagers on the side of vested interests with absolute obedience. It is typical for lower-ranking officials who cannot strike the Emperor.

When Japanese villagers try to change villages in Japan, they cannot find the next village to work in, or the social security system in Japan is sparse. It is intentionally done to encourage the company to work as a slave in the village of the workplace, and to enrich the shareholders and managers who are the owners and vested interests of the village.

When the Japanese village society becomes a large-scale workplace village, it includes a hierarchy structure of ordering-primary-subcontracting-subcontracting, and the upper-strong (primary-contractor) financially exploits the lower-vulnerable (subcontracting). Become like You can have a controlling village (primary contractor) and a subordinate village (subcontractor).

In Japan, if you act independently regardless of the intention of your village, you will be at your own risk and your village will not help you. Individual activities are strictly prohibited in the Japanese village society. If you go to another country alone and become a hostage of insurgents, you will not be able to help at your own risk.

In the Japanese village society, if you leave the village you belonged to in the event of a nuclear power plant accident, you will be treated as a traitor because you abandoned the village. Evacuation from a village is the same as becoming a vagabond, and if you have no relatives at the destination, you will not be able to enter the village, you will be a vag and you will lose human rights. Therefore, to be treated as a villager, you have to return to your former village near the nuclear power plant even if you do not want to. Voluntary evacuees in the event of a nuclear accident are denied existence in accordance with the Japanese Village Social Principles.

In Japanese village society,

 Regular employees = Villagers

 Non-regular employees = immigrants

It is.

There is a route for villagers to emigrate, but there is no route for villagers to become villagers. This is a fundamental problem in Japanese village society. Villagers ⇒ It is a one-way ticket for a migrant.

If you look at the descriptions of villages in the Muromachi period in an overview book on Japanese history, you will be amazed at the current Japanese village society and the two. It is easy to understand the contrast between villagers and immigrants in Japanese villages in the modern era, such as Keiji Nagahara's "The Age of Conflict."

The Japanese village society has not evolved at all since the Middle Ages of Muromachi hundreds of years ago.

If the villagers do not manage to discriminate against the emigrants and the villagers refuse to become villagers, human rights will not be secured in the Japanese village society.

It is an urgent task for modern Japanese village society to come up with a good idea on how to secure the human rights of those who are in the status of immigrants.

In Japanese village society, the village halves have led to the emigration of villagers.

There are many European and American dewamori in Japanese academic villages.

 Because you can wear the authority of the United States and Europe in a shade and make it easy to communicate your opinion
-Rather than launching an original theory and thinking that it will be hit from the surrounding pile and the surroundings, it is better to be friends with each other as the same Western departure guard, because there is no worry about being hit from the surroundings and it is advantageous for your own protection
It is.

Villagers who don't contribute much to the village's income in Japanese workplace villages are harassed by other conscious villagers in the Japanese national village, where villagers seeking welfare are working hard. The structure is the same as that of bashing from a villager.

In the national villages of Japanese society, disabled people and welfare recipients are being hit by healthy villagers. Also, if you move a little freely and fail, you will be blamed loudly for calling yourself "self-responsibility". Villagers in Japanese national villages are almost reluctant to waste taxes paid by their officials, but when welfare recipients and people with disabilities try to rely on taxes, they say, "I live with the blood tax paid by Oira. I'm sorry. " The emperors and officials also eat for taxes, but the villagers on the side of the strong are not willing to get angry.

The reason why Japanese people work overtime for a long time is that there is a fear that their workplace is in a village, and if they return home alone, they will be dissatisfied with the rest of the villagers and be divided into villages. Everyone will be the one who will stay the most. For Japanese villagers, improving production efficiency is secondary, and staying in the workplace for a long time is a self-purpose.

To be promoted to a managerial position in a Japanese workplace village and to be on the manager side, it is always necessary to behave like a villager (to maintain a smooth relationship between superiors and subordinates, senior and junior relationships, and to work long hours overtime for the village). It has to meet the standards of the desired villagers (married, have a home ...).

In Japanese workplace villages, at the time of the first collective recruitment, laborers who do not make a clear distinction between villagers going to the manager side and villagers going to the slave labor side, so that they can be either side depending on their work, It has been the driving force to make villagers think about things from the manager's point of view and approve long hours of overtime for the workplace village, or to let the villagers compete for results and work more voluntarily. It is a clever trick like a millet in the wet hands that enrich the villagers on the vested interests side, such as stakeholders and shareholders.

Japanese villagers argue that it is evil to work for the village and not to work, but in fact, the vested interests of the villagers, especially those of the privileged class protected by the gatekeepers and the clan, or the capital Villagers of landowners who run rental condominiums in the area and earn a lot of stock dividends and rent even without working, and they live and play, which is touched by Japanese villagers There is no criticism. In Japanese villages, the vested interests are simply protected.

Full-time employees of government offices and companies in Japan = villagers in workplace villages are treated as family members of pseudo-family.
It is a Japanese village society's rule that you can work for your relatives and work hard.

It was prewar Japan that officially expanded the pseudo-family system and the unrelated family system to the national level, but even now Japan is planning to revive the LDP. It would be difficult if Japan officially revived a national village. All the people become pseudo-families and unrelated families.
It will be exactly the same as North Korea. Mutual monitoring and enforcement of collective action await.
Even though Japan is still a national village, it is still pretending to be Western, liberal and democratic.
I don't want to say that I'm the same Japanese, but I'm treated as a relative of a Japanese national village, and I'm told, "Don't sacrifice for my relatives. Don't rest. Work all the time. Things.

The only way to be independent from the village community while staying in Japan is to refuse all human relationships with the villagers and withdraw, but the question of how to earn income stands out. It is difficult to eat as it is. The solution is to become a video creator, a smartphone app developer, and a doujinshi creator of a sole proprietor, but the competition between videos, apps, and doujinshi is fierce.

It is very important that you are not completely swallowed by your village (company, government office, school ...) and that you do not unite in order to secure your own spiritual freedom in Japanese village society. It is important to get home early in the village and in the company, so that you can have your own time.

For Japanese villagers, Japanese village society is anti-Japanese.

in Japan,
 Full-time employee = Villager
 Non-regular employees: Temporarily hired tramps, traveling people
This is why it is difficult to become a regular employee from a non-regular employee.

In Japan, human rights cannot be guaranteed unless you are a relative of a village community. Since non-regular employees in workplace villages are non-villages, even if they work more than regular villagers, they have no human rights in labor and suffer from low wages and unstable employment.

The ideal type of Japanese company is the central government office = national village, in which central employment, seniority and black labor are maintained. The reason that Japanese private companies are unable to maintain a lifetime employment and seniority rank is that the survival conditions surrounding private companies are becoming strict, and private companies still maintain their collective recruitment of new graduates. If the conditions surrounding the situation improve, this is an indication that they would like to return to life employment and seniority. In order to change the working style and working style of a Japanese company = workplace village, it is necessary to start with the working style of the central government.

To adapt to Japanese society, you must suffer or pretend to suffer around you.

The reason why everyone does not want to relocate to the Japanese rural areas and the reason why the Japanese rural population does not increase is that the indigenous

indigenous villagers look down, discriminate and harass newcomers who have migrated. Same as the relationship between mother-in-law and bride.

The Japanese village society repeats constantly bullying and eliminating foreign molecules. There are no human rights.

In Japan, both left and right wings are villagers. The opposite is true, but they are common in terms of villagers.

If a Japanese workplace gets sick and takes a long-term leave, if he does not return to his / her condition during the leave, he will be forced to leave, be treated as a stranger, and never be allowed to enter again. National government officials are treated for forced eviction in three years. Workplace villages in Japan are strict about affiliation requirements. Only healthy people or disabled people who can't take a break can live as villagers in a Japanese workplace village. Well-rested mentally ill people, such as those with depression or schizophrenia, are dismissed as disqualified.

There are various villages in Japan, such as work villages and school villages, the largest of which is the national village. There are very many Japanese who forcibly regard all Japanese as villagers of the national village and say that they should work because of their relatives. Welfare recipients are beaten because they appear to be lazy working for their relatives. Japanese villagers who want to get basic income without working together seem to have more time in their lives, but they do not want to think about it for some reason and want to make working virtuous.

The exclusivity of Japanese villagers is terrible, but the slaps on the inside and behind the scenes are terrible. There are quite a few people who can't stand and leave the village. A nursery school or a typical female workplace.

Japan needs a mandatory, full-time recruitment system for graduates of unlimited employment age. Even those who have retired once and have a blank job history are not non-regular employment, but are essential to always have a stable job.

Work to earn income, stop working when you earn enough, do more than you like, and when you run out of money, work again to earn income, stop working when you earn The Japanese village society cannot do what he likes and can't repeat it, and must keep working continuously.

Farmers like the Japanese are the ones who excel in the wealth of knowledge stock. Herders like Westerners can excel in the novelty and novelty of the knowledge they gained by opening up themselves.

Choose a workplace to which you belong for your whole life in job hunting, and after you enter, hold on to your life so that you will not be kicked out, marry and raise children during that time, climb up on an escalator of seniority and do not rebuild until retirement. It is the ideal life course for Japanese men and women to work safely.

Japanese love to insist on the uniqueness of Japanese culture. I think that only Japanese people can truly understand Japanese culture. After all, it is ridiculous, though it is only a type of rice farmer culture. A manifestation of Japanese closedness, exclusivity and self-righteousness.

Japanese people watch Disney movies on TV in order to share the same topic the next day with everyone at school, at work, or in neighborhoods, so that they can stay on their

own. Enjoying the movie itself is secondary. I watch it from the interpersonal tension that I don't want to see my nails from around.

It is customary for Japanese to praise a work that has been highly evaluated by super governments in Europe and the United States without blindly thinking that it is a good work and giving it a high evaluation. By praising each other among friends, it is not necessary to be removed from the inside of the friends. It is a colonial movie such as Disney's `` Ana and the Snow Queen '' or a Japanese colonial movie, and the Japanese accuses the Japanese of saying they do not know their attitude as a U.S. colonial exploitation unless they say that the contents of the movie are wonderful Be discriminated against.

Deviation education is one of the things that Japanese people like to compare themselves with others and have a relative evaluation. Indispensable for knowing how advantageous you are relative to others. Nevertheless, MEXT does not publish deviation values for center test takers. Obviously, it is used by the test-taking industry to calculate the deviation and is used in bureaucratic deals.

In Japan, there is a trend in which people who are not working long hours are not considered true human beings. I think it comes from the village community. With the reduction of working hours, I don't go to the feeling of having fun together.

The word `` Uchiha '' that Japanese office workers and students often say is that the company or school to which the person belongs has a closed and inward strong constitutional pressure, and that person is also dyed with that constitution It indicates that You should be careful with that person.

Japanese hates being criticized by others. The mind is soft and vulnerable. So you try to escape yourself from criticism by integrating yourself into a presence like the Emperor who is not criticized by anyone.

Japanese with many vague words is a non-responsibility language in which the speaker does not have to take explicit responsibility.

Pay the same tax ~ If the Japanese who use them have relatives' consciousness, and if someone else tries to take care of the tax in terms of welfare, they will lose their money and think about self-responsibility It is the Japanese who recites and opposes. He disagrees with the tax for some reason, though the composition is the same as the insurance company's premium payment. The consciousness of being the same villager in the national village makes this happen.

Lia Mitsuru = A human being adapted to the Japanese village society. It is the ideal form of villagers.

It is better for Japanese to have more awareness that they are villagers. It is only the appearance that has become Western style, and you should be aware that there is a society that does not resemble Europe and the United States. It's the most ridiculous misconception that I could get to Disneyland when I went to Disneyland.

Currently, rice farming in Japan is a single crop, so there is only one chance to harvest once a year. If it fails, hunger and death await. For this reason, in Japan, failure cannot be forgiven for anything, and the doctrine of recklessness and insecurity is rampant, creating a society in which failure once in life can not be re-challenged. In that regard, Japanese society can be called a "one-time" society. It is difficult to redo life. Japanese people are afraid of failure, prefer to be safe, and do not mind the principle that rice farming is a single

crop, and if harvesting fails once a year, there is no longer any more, so that is fundamental to psychological margin. Probably because of the lack of You can't make a mistake because you have to fight once. This is probably a difference from Southeast Asian rice nations, which can harvest many times a year.

Japan is the society of farmers who are effectively controlled by pastoralists (USA).
At the lip, they flourish toward the herders, the effective rulers, and promote the self-wearing of herders in the ideology of liberal democracy, but in reality they are traditional farmers. It is taboo that socially asserting that they are farmers is against the ruler herders.

Japan's farmers 'society is masquerading as a pastoral society, but in reality it sticks to the farmers' social traditions and never changes them. Those who try to change from inside are either excluded in the village eight minutes, or they are pulled and tied up. Pseudo-pastoral society, Japan.

The current situation in Japan is US-Nikkei / Europe-Nikkin, and Nison-Kana / Nikson-Korean.

Japanese people cannot reach the heritage constitutionalism and the rule of law unless they overcome themselves as rice farmers and villagers.

Japanese people are actively talking about Japan as a developed country, but claim that most of its advancement is thanks to Western countries, and that Japan has made minor improvements in Western technology to be at the forefront. Only. Recently, China and South Korea have been doing the same thing as Japan and have completely overtaken and overtook Japan. Japanese technology is not so advanced anymore.

The synchronous side-by-side principle of Japanese society has exploded jealousy of those who are more likely to be successful in the same period, which has led to a pulling foot. This is a social loss. Synchronous side-by-side awareness itself should be removed from Japanese society.

Establishing and expanding large unions by occupation, not by company, for non-regular employees will solve Japan's disparity society.

Seniority and junior seniority are villains that ignore the human rights of Japanese youth. In particular, young people in the future should be aware of the evils of the system and take action to break them down.

As long as the privatization of power is not lost, black companies and black clubs will be alive and Japan will decline in a bad society.

The Japanese village is divided into human rights. Let's spread this problem around the world.

The long working hours of regular employees in Japan is a competition to see how long you stay uneven compared to other employees. The longer you stay in the spots, the higher the rating of the spots by the powers of the spots. Work efficiency is not considered.

The Japanese are trying to become herders as farmers.

The Japanese are exhausted by their private servants, but they are very cold to others. The fact that the outsiders are not treated as human beings is obvious from the treatment of non-regular employees by regular employees in the workplace village. This is a serious

human rights problem, but no Japanese will try to fix it, probably because of the rules of the traditional village of rice farming.

Japan's aging society, with its declining birthrate and aging population, will become increasingly cold and harsh in the future for the weak who have lost their financial and socio-demographic resources and who have become useless due to illness and aging. It will cut down harmful sick people and elderly people without much use in society. Euthanasia and gas chamber feed will be rampant.

In order for a Japanese to become an individualist, liberal or democracy of the level of Westerners, it is necessary to break away from rice farming and start large-scale grazing.

A policy is needed to economically and socially rescue Japanese people who have been left as non-villagers because they are not allowed to work in villages, and to guarantee their lives.

The reason that Japan is free to talk about twitter is because the American influence still remains, and if the American influence disappears, Japan will soon become North Korea.

Revitalizing Japanese society requires dismantling of traditional village society.
 Strong closure and exclusivity that rejects strangers. An organizational climate without human rights that allows new bullies to be taken care of.
-Long working hours are commonplace, forcing the relatives to be exiled private and tormented. Those who do not obey are Machihachi.
 It is very jealous, and the intimidation that immediately pulls a person's feet.
It should be crushed at last.

Relatives to the relatives, private servants, read the surrounding air, and Wadarai, absolutely obedient to the top. These are the fundamental psychology that causes black labor and black club activities in Japanese society. I have to go without it. I think these mentalities are of female origin, so the only way to resolve the situation is to cut off the social influence of Japanese women (particularly mothers and mother-in-law).

Study the mentality of Japanese private servants in school villages and school villages and the mechanism of their occurrence, and how to solve the mentality in the Japanese head where the rules of private servitude occur and make it mandatory for them to leave work on time. We need to study what we can do.

The statement, "Japan is a liberal democracy and values fundamental human rights," is in fact a government announcement. Actually, Japanese people like to control and control the situation with others, and to unite psychologically, and go around the same places as others, rather than freedom. It's just a temporary blessing from the emperor, the official residence and officials.

It is necessary to clarify social psychology common to rice farmers.

Japan should eliminate the distinction between relatives and outsiders by recruiting government agencies and companies. Prohibition of discrimination between regular and non-regular status, and discrimination itself. Murahachi should be regulated as a type of social bullying.

The rule of the Japanese village society of "100% annihilated private affiliation to the affiliated organization" is not functioning properly only by creating black labor and black

club activities. In the future, shift to four-, six-, or eight-hour shifts so that the rest of the time should be free to the bounds of the organization.

Senior junior system is the root of various evils in Japanese society. Everyone should be unified with “xx”, and there should be no hierarchical relationship in terms of age or organizational affiliation.

Europe and America raised and Japan dropped. Look down on Sino-Korean from above. Today's Intelli speech is like this.

Japanese public education can be viewed as a series of aptitude tests for appointment of senior officials.

It would be nice if the exploitation of the weak by the strong could be banned by law, but there is a problem that it is difficult to achieve this because Japanese legislators are only those who exploit.

Educating children with an emphasis on intellectual education and physical education will solve the problem of club activities in Japanese schools. If one child is enthusiastic about intellectual training and physical education, teachers work long hours due to club activities.

Japanese employees are just employees of shareholders. The high-ranking bureaucracy is just a servant of the supermarket US and the emperor.

The one that captures Japanese village society from a macro perspective corresponds to the “world”, and the one that captures it from a micro perspective is a “village”.

Finding a way to secure staple food other than rice cultivation is the most effective way for Japanese people to be liberated from village society.

In order to live without entering a village in Japanese society, it is necessary to start a self-employed business. Or work for a foreign company.

Japanese society

In Japanese society, it is difficult to live as it is because it is a society where the upper and lower people are supposed to be inferior to the upper ranks and the lower ranks are oppressed. If it is difficult to reconcile the superiors, it is necessary to at least shift to a society in which the superiors love the lower ones or the society in which the superiors love the lower ones.

In detail, it can be analyzed in three dimensions, whether it is the upper-ranking person or the lower-ranking person. For example, Flirt is a high-ranking, superficial, positive attitude. Criticism and tanning are high-ranking, serious, and negative attitudes.

Japan as a fallen idol

Japan can be called a falling idol nation. The behavior of the Japanese was that the idol, which had been in the limelight in the past, was taken away by a neighbor (neighboring country) and fell down, but did not forget the pleasure of the previous pleasure and flourished itself It's like trying to lift yourself or demanding that you lift yourself around.

Is it unique to Japanese society to move by reading the air?

In Japanese society, people need to read the air of the place and act, which has been perceived as unique to Japanese society, unlike Western Europe and North America.

But actually,

-Herders = Western Europe and North America = Sanctions for acting against the air of individualism, liberalism and democracy.

 Agricultural people = Japan, China and South Korea, Southeast Asia = collectivism, sympathy, sanctions if they act against the air of government.

It is common for all human beings worldwide to be sanctioned if they act without reading the air of the society, and it is not limited to Japan.

Difficulty of living in Japanese village society, the root cause of difficulty in living

The difficulty of living and the difficulty of living in a village society are closely related to the eviction of the village after joining. It is easy to live without kickout, and hard to live without kickout.

In other words, there are two types of village societies, one that guarantees permanent belonging to the joining village and one that does not. The guaranteed type is a purely related village community, such as China and South Korea, where the joining of the village is due to birth, and there is no fear of being kicked out if there is a relative. On the other hand, the non-guaranteed type is a quasi-related to unrelated type of village society like in Japan, where joining a village is based on a ritual for entering a newcomer who has a blank slate. You will be kicked out of. Japanese village societies do not guarantee permanent belonging to the villages they have joined, and are difficult to survive because there is always the possibility of being kicked out. Also, the fact that once they have been kicked out of the village, they are hard to get into other villages has accelerated their difficulty in living.

The eviction from the village in Japanese village society is done by the village octant or by the verbal "go out" by the influential people of the village. Japanese villagers are constantly

competing for loyalty to the village powers so that they are not dismissed, clinging desperately so as not to be disliked by the village powers and other villagers, reminiscing, and constantly integrating with the village. You have to move and hang around each other. This is what makes Japanese village society harder to live.

Or, instead of being kicked out of the village, there are quite a few patterns in which village members are thoroughly teased, bullied, crushed, or driven to commit suicide. In short, the existence itself is erased while in the village. This is also a manifestation of the difficulty of living in a Japanese village society.

In short, in the Japanese village society, if you do not continually stay in tune with, be in tune with other members of the village, there is a constant possibility of being erased from the village, and the eternal life of the village cannot be guaranteed. It is the root cause of difficulty in living. And the pattern to be erased is

 You are kicked out of the village

 It is crushed in the village

That is, there are two patterns. Both are behaviors with human rights problems, but Japanese villagers who do not understand human rights do so without difficulty, and the Japanese village society is hard to live.

This difficulty in living can also be seen in the contrast between blood and marriage. The relationship between the child and relatives is genetically identical, so the relationship is innate and fundamentally easy to maintain, but the marriage relationship is inherent in the relationship between red people and the relationship is acquired. Yes, maintenance requires constant cooperation and compromise between each other, and it is difficult to maintain the relationship as it is. Interpersonal relations in Japanese village society are similar to marriage relations, and it is necessary to constantly acquire acquired coordination and cooperation with the surroundings in order to maintain the relations, which leads to difficulty in living. It can be compared to employment at a Japanese company or marriage to the villagers of the company.

Japanese who can not take a rest

In Japanese society, it is ideal to move, work, and not rest, as in club activities for junior and senior high school students. It is a good idea to take a break, and it is desirable to keep working hard, no matter how tired or ill. This is the idea of a village owner who uses an employer in the village.

Among Japanese villagers, there are villagers in the role of village owners, their regular employees, and villagers in the position of employers, outside of which there are non-regular ethnic non-villagers. In order for regular employment villagers to not fall into non-villages, they must constantly carry and please the village owners. Even if a typhoon or the like rushes to the village immediately to go to work on a regular basis and take a break, there is a constant demand for sticking to the village, showing personality, and showing loyalty. Villagers who want to gain an advantage in the village and want to enter the central area need to perform constantly, desperately trying to mitigate the owner of the village, one of which is resting. It is not.

Future challenges for Japanese village society

Above, I have summarized the characteristics of the Japanese village society and the techniques of survival to survive in it. The Japanese village society has a strong feminine character and moves at the female pace, and can be considered as "(Japanese) village society = female society".

It is surprising that Japanese society, which had desperately promoted Westernization 70 years after losing to the United States in the Pacific War, has maintained village society. This is an example of how society's base does not change with the direct introduction of ideology from outside. Intercultural acceptance remains superficial and traditional social structures continue.

The reason for this can be attributed to the invariance of Japanese family relationships. Maternal and child relationships have always been first, and all social and human relationships have been extended mother-child relationships. Rice farmers use maternal and child cohesion when creating a female-dominated society that values the collective sense of unity and respects the collective work of their personnel, and pass it on to the next generation.

Unlike Western Europe and the United States, the relationship between mother and child in Japan is very strong, and fathers are unable to break in and are helpless. The father has lost his fatherhood due to intense mother-child adhesions during childcare and remains a child. The maternal-child relationship does not end when the child grows up, and continues throughout the rice farming society, and the Japanese village society is a typical example.

Then, what is different from other rice farmers in China, South Korea and Southeast Asia? In Japan, people who are not related to each other dye new blank members (wife, new graduates) into the color of their group. Thus, a pseudo-family similar to a relative can be formed. This unrelated family group society is a Japanese village society.

The Japanese village society is felt by Westerners and Americans as a very stuffy and inflexible society, while the culture formed by a strong motherhood appears heterogeneous and attractive. It is also surprising that the wife's wallet is not held by the husband, as in Western Europe and the United States. Even in the case of both husbands and wives, their wives hold the string in their home wallet, suggesting that women have strong economic power and impressing that women are strong. Women are monopolized even when raising children. For this reason, Japanese children, both sons and daughters, belong to their mothers and slaves. Japan is a women's society and a developed country in feminism that seeks to expand women's rights.

The Nihonmura society has become a background of Japan's international breakthrough after the Meiji Restoration, Japan's high economic growth after the Pacific War, and the emergence of an economic superpower. In that respect, Japanese people can be confident in the village and women's societies.

However, as the nature of the village and women's society is not much different from the countries of rice farmers in China, South Korea and Southeast Asia, at present, they are struggling to differentiate themselves in economic competition with those countries. It is true that there is. In addition, after the burst of the bubble society, young people and young people could not marry or have children because of the village society, and the birthrate was declining steadily, and the existence of the village society was causing Japanese society to continue to decline. ing. In some cases, village communities are preventing women from hiring. That is,

 Youths who were new graduates and did not enter the workplace as full-time employees (so-called employment ice age generations)

 Birth and childcare women who have left blank and left their workplace once they left the company

And continued to refuse to accept as a member of the workplace, leaving them in a state of low-paid employment, insecure status, and non-regular employment that could not adequately cover the cost of raising children. The logic of the village, which once leaves the village and has a blank career, is treated as an unreliable tramp and refuses to re-enter the village as a regular village member.

In addition, it is difficult for middle-aged and elderly employees who have left the workplace due to nursing care or the like to re-employ other than managers, and in this case, if they are with other villagers, seniority will be disrupted and it will be difficult to handle. The village logic is not working in the village.

In order to avoid the generation of employment ice age generations, workplace villages in Japan should be able to reduce the salaries of existing permanent employees, so all of the employment ice age generations should be hired as full time employees, and the non-regular employment ice age The generation should have been hired again as regular employees, but was rejected by the logic of the village community. In addition, the workplace villages have widened the gender pay gap by hiring women who have completed childcare as part-time employees instead of hiring them as regular employees. This is due to the logic of village societies who do not try to enter the village because they assume that the social credibility of the person will be reduced if a blank occurs during the period of belonging to the workplace village.

Non-regular non-regular employees, who are in the state of traveling, who are in fact being driven out of the village, join together to form a new cooperative village in the form of a cooperative and become members of the union village. Ensuring social voice is one of the ways to solve social problems. It is similar to the traditional co-op. This is necessary in Japanese society because human rights cannot be guaranteed unless you are a villager. There will be places for social gatherings between non-regular employees, such as a children's cafeteria for poor children, and places for online connections. However, since the customs of the villagers who are regular employees in the workplace villages do not like the practice of extermination and private employment, and there are considerable non-regular employees who want to have mental freedom and quit full-time employees, there are a number of non-human rights in workplace village rules. One should be aware of labor practices that are formed so as not to be. You should aim for less solidarity than in traditional villages.

Also, in both workplaces and school villages, both men and women require private servitude and require long overtime work. One of the men and women (mainly women) has to stop working and go to the other support staff, or both men and women are busy. Too married and unable to raise children. Since it is a Japanese goal for both men and women to be 100% privately occupied by permanent employment in workplace villages, their homes and children are becoming unnecessary and distracting to Japanese people. The declining birthrate and the collapse of families are being driven by the logic of Japanese village societies, such as workplaces and schools.

Japanese villagers, such as wealth owners who can play and live with high income such as stock dividends or rent of rental real estate without working, royal family members, lawmakers and doctors who can keep a high social status with heritage There are some privileged villagers, such as lords and lords, and virtually slave villagers, who are employers

who are forced to exterminate their entire lives. Like senior bureaucrats, they seem to have a very high social status, but in fact some villages are actually slaves to the imperial family. In addition, non-regular employees who are displaced from the village who cannot be villagers are treated as non-humans and have a hard life without guaranteeing humanity.

Since the Japanese village society is static, if left untouched, the status will be fixed and the society will easily stagnate. Since Japanese villagers are feminine and give priority to their protection, they do not take the risk of changing existing social systems themselves, but rather are attracted to, and flutter by, those who are strong social systems. Desperately trying to be a member of vested interests. Typical examples are royal worship and a surge of civil service employment exams. And it distracts the accumulated stress by hitting the socially vulnerable. Even those who do not work, hit the welfare recipients, but not the inherited wealthy. These Japanese women's attitudes toward socially strong women have led to the maintenance and reproduction of vested interests in Japanese villages. One of the characteristics of the Japanese village society is that it does not change from me. Because of the change in the Japanese village society, individual individuals can move around more spontaneously, and there is a need for cooperation and alliances with masculine pastoral societies like Western Europe and the United States, which are highly likely to voluntarily change the society. It is.

Another problem is that since the emphasis on the sense of unity in the village, members who float from the surroundings in the village are treated as different molecules in groups, and human rights repression such as bullying, kicking out, or driving into suicide is constantly occurring. is there. It is necessary to take into account that bullying in school villages in school villages and Japanese children are after all gatherings of insidious villagers.

In that respect, the Japanese village society, while inheriting its essence, needs great change, and for the Japanese people, instead of hiding their existence as before, publicly discussing their existence It can be said that it is urgently necessary to take measures to improve the village society and the rules of the village itself. In addition, the origin of the problems in the Japanese village society lies in the way women's society should be, and Japanese women should reveal the hidden nature of women's society and reform it.

That's it! Thank you for reading this far.

(Source) Collating existing Japanese theory with dry and wet attitudes

The interpersonal dryness (the degree of drying) correlates with the gas molecule motion pattern, and the interpersonal wetness (the degree of wetness) correlates with the liquid molecular motion pattern.

Of the interpersonal dry-wetness, especially the wetness has long been said to represent the characteristics of the Japanese character and attitude. For example, in [Haga Sui 1979], the outline of the Japanese image includes the wetness, such as "Calm, meticulous," wet " (emphasized writer), feminine, shy". thinking. Alternatively, in [Hiroaki Yoshii 1997], the

term "wet" is used to indicate the importance of direct face-to-face communication regarding the characteristics of the way Japanese people communicate.

In order to determine whether or not such a view is correct, the interpersonal relationship patterns extracted in this survey were collated with the main doctrines that have been proposed in the past and are considered to represent the traditional national character of the Japanese people. Was referred to [Minami 1994] [Aoki 1990] etc.).

As a result, as shown in the table below, most of the characteristics of Japanese interpersonal relationships that have been taken up in conventional theories show "wetness." Therefore, it was found that the traditional interpersonal relationship of Japanese people can be considered to be basically wet. In other words, "the traditional Japanese behavioral pattern resembles a liquid molecular motion pattern (with large intermolecular forces)."

In addition, the following literature database tables listed as Japanese national characteristics are considered to be sufficiently comprehensive in content (covering most of the interpersonal characteristics of Japanese people). Most of what has traditionally been regarded as the national character of the Japanese people can be summarized by the word "wet".

[Relationship between traditional Japanese theory and wetness: summary table]

The topics are organized in chronological order of publication.
Click the link in the item column to jump to the bibliographic information on that item.

number	item	Researcher name	Abstract	Dimension extracted (wet)	Corresponding We culture
(1)	Culture of shame	R. Benedict (1946)	Pay attention to your reputation for your actions. Set guidelines for your actions based on the judgment of others.	Anti-Privacy, Heterocentric (we care about the eyes of others)	Use your own jud to set guidelines f your actions. (Cul sin)
(2)	Family composition	Takenobu Kawashima (1948)	Rule by authority. Lack of personal behavior. Social norms that do not allow voluntary criticism and reflection. Family atmosphere of parent-molecule	Authoritarianism, collectivism, regulatoryism, entrainment orientation, relationship orientation, closure orientation	Rebellion against authority. Emphas personal behavior. Volunta criticism, permiss reflect. Lack of a s of family unity an external awarene openness.

			binding and external hostility.		
(3)	Lifetime employment, seniority rank (Japanese management)	JCAbegglen (1958)	There is a permanent relationship between the company and employees.	Retention oriented (settled in the organization), precedent oriented	The relationship between the com and the employee contractual and temporary.
(Four)	Vertical society	Chie Nakane (1967)	Japanese social groups created by "place" and "sense of group unity" call for the character of their organizations to be "vertical", which is simulated by parent-child relationships.	Closed orientation, connection orientation, collectivism, irrational orientation	The tissue is horiz and flat.
(Five)	Static childcare	Caudill, W., Weinstein, H. (1969)	Japanese mothers make more physical contact with the child and keep the child quiet so that the child does not move much and is passive to the environment.	Static oriented, interdependent oriented, dense oriented	The mother reduc physical contact v the child and mak child dynamic (dy child care) so that child moves and i active in the environment.
(6)	Centralization	Kiyoaki Tsuji (1969)	Prior to the strong detention of centralized bureaucracy, modern local autonomy has a history of being completely suffocated.	Densely oriented (centralized central authority)	Decentralized. Au has been delegat local authorities (decentralization)
(7)	Synchronization competition	Yu Ishida (1970)	Follow the dominant value orientation and behavioral style	Synchronism (large adaptation),	Behave differentl others (unsynchronized)

			of your group. Take the same actions as others.	uniform (horizontal)	
(8)	Sweet	Takeo Doi (1971)	Even after adulthood, the Japanese continue to seek emotional stability as well as close emotional ties between mothers and children.	Interdependent orientation, collectivism (a sense of unity)	The connection between mother a child is thin. Does require emotional stability from the mother (lack of sweetness).
(9)	Interpersonalism	Kimura Satoshi (1972), Hamaguchi Keitoshi (1977)	Interpersonal interdependence, mutual trust, and the essence of interpersonal relationships.	Human orientation (emphasizing the human relationship itself)	On the interperso side, we value mu independence an interpersonal relationships as a means (individua
(Ten)	Heterogeneous	Hiroyuki Araki (1973)	In a mura-like structure, individuals lose their individuality and their actions are determined by the will of the group.	Heterogeneous orientation	Individuals maint their individuality decide their actio within the group according to their (autonomous).
(11)	Collectivism	Hiroshi Ma (1973)	In the relationship between individuals and groups, prioritize the interests of the group over those of the individual. It is desirable that individuals and groups are not in conflict but in one.	Collectivism	Prioritize individu interests over gro interests (individualism).
(12)	Motherhood	Hayao	Shown by the	Human	The feeling of uni

	principle	Kawai (1976)	"include" function, it embraces everything with absolute equality and is based on the principle of mother-child integration.	orientation (contact), collectivism (oneness)	between mother a child is thin. It mc an open paternity principle (paterni principle).
(13)	Large room office	Shuji Hayashi (1984)	In the office space in Japan, many employees work side by side with desks in large rooms, whereas in Europe and the United States, employees work in private rooms.	Densely-oriented, anti-privacy (mutual monitoring)	Employees work i private rooms inst large rooms (priva room office).
(14)	Authoritarianism, lack of originality	Junichi Nishizawa (1986)	They think of the theory of Western authorities as if they were their own experience, and respond excessively when they criticize it. They will pick up European and American original technologies without crossing a dangerous bridge and put them to practical use.	Authoritarian (willing to follow Western theories), precedent-oriented (will not go into unknown territory)	Attempts to defea destroy existing authorities and cr new and creative insights. Cross the dangerous bridge
(15)	Mutually cooperative self	Markus, H, R, & Shinobu Kitayama (1991)	Make oneself cooperate with one another and become dependent.	Interdependency oriented, human oriented	Make the self independent and independent. (Mu independent self)
(16)	Face-to-face	Hiroaki Yoshii (1997)	It has a culture that relies heavily on face-	Dense orientation (physical close	Do not concentrat face-to-face communication.

			to-face communication and has a built-in concentration that causes concentration.	range), human orientation (intimacy), anti-privacy (gaze)	
(Other)					
	Negotiating		In order to negotiate negotiations, etc., talk to related parties in advance.	Negotiation-oriented, regulatoryism	At the time of negotiations, do r to related parties advance, but dire negotiate
	Rigging		They check each other's movements so that they do not take free actions (competition for offering low bid prices), and decide on the mutual movements (bid prices) in advance.	Regulatory (suppressing free competition), tuning-oriented (making counselors)	Freely decide wha action you want t without having to to each other in advance.
	Government regulations		The government checks and restrains industry movements through administrative guidance.	Regulatoryism	The government d not restrain or res the movement of industry.
	Can't say no		We cannot take care of each other and reject what they say.	Human oriented (appreciated), collectivism (does not allow mutual criticism)	Reject what the o person says.

These characteristics of interpersonal relationships, which are traditionally considered to be Japanese, are by no means unique to Japan, but are more generally related to agriculture, especially the rice cultivation society widely distributed in hot and humid East Asia. It seems that it can be expanded to the characteristics of interpersonal relationships in an intensive agricultural society. For the basis of this point, please refer to the description of the comparison with the dry and wet environment in another section.

At present, researchers' interests are tied to the viewpoint of Japan vs. Europe and the United States, and are not suitable for East Asian societies other than Japan. Isn't it easy to think that Japan is special (even though it is common to society)?

(References)

Transformation of Yasushi Aoki's "Japanese Culture Theory"
-Postwar Japanese Culture and Identity-Chuo Koronsha 1990 Suga Haga "Expressive Psychology of Japanese" Chuo
Koronsha 1979 Minamihiro "Japanese Theory-From Meiji to Today" Iwanami Shoten 1994
Hiroaki Yoshii "Informatization and Modern Society" Kitaki Publishing 1996

Source: Japanese traditional nationality: details of the literature survey

The following is a rough list of existing Japanese nationality literature showing that the traditional Japanese nationality is wet. The order of the literature is arranged in the chronological order of publication. The description consists of (1) bibliographic data such as the author's name and title of the document, (2) a summary of the parts related to wetness, and (3) information on the relationship between the author and the questionnaire previously conducted. You.

1.[Culture of shame]

(Bibliography) Benedict, R. The Chrysanthemum and the Sword: Patterns of Japanese Culture, Boston Houghton Mifflin, 1948 Translated by Matsuharu Hasegawa `` Chrysanthemums and Swords-A Type of Japanese Culture, '' Social Thought Society 1948

(Summary) Japanese culture belongs to the culture of shame.
As long as done bad is not "Roken in front of the Sejin", there is no need to worry
in order to feel the shame, actually the place to others or happen to be present, a is → heteronomously-oriented need be convinced so
the best is shame in life the fact that accounts for the position, .. each person is meant to → human-oriented that you pay attention to reputation for its action
with respect to the others of the judgment determining the policy of self-action → anti-privacy

(Relation to questionnaire items) ↓

Anti-Privacy
B24 Care about how you can be seen by others

Heterogeneous orientation
E26 Susceptible to others around me

E18 Human oriented E18 trying to like others around
me E22 always minds to give good impression to others around me

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2.[Family-like]

(Bibliography) Takenobu Kawashima Family composition of Japanese society 1948 Nihon Hyoronsha

(Summary) Japanese society is composed of families and family unions, in which the dominant family principle is opposed to the principle of democracy. The family principle is:
1 rule by "authority" and unconditional obedience to authority → authoritarianism
2 lack of personal action and lack of personal responsibility resulting from it → collectivism, regulatoryism
3 A social norm that does not allow voluntary criticism and reflection. Social norms that prohibit "going up" → Collectivism
4 The conflict between the family atmosphere of parent-molecule segregation and hostile consciousness outside. "Sectionalism". → crony-oriented, tuning-oriented, closed-oriented is.

(Relation to questionnaire items) ↓

Authoritarian
D24
E15 who easily believes what is said to be authoritative.

Collectivism
A1
D29 prefers to act in a group or group, does not like to take a different path by himself

B22 Do not like mutual criticism within the group

Restrictionism
B15 Solidarity with surrounding colleagues even if one fails

Relationship oriented
C24 People's atmosphere is family-like
B14 People prefer parent molecule relations

Tuning-oriented
E36 try to get together with just the same opinion

Closed-oriented
B21
People who stick to the distinction between family and outside D33 Only try to associate with people in the group to which they belong

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3.[Lifetime employment, seniority rank]

(Bibliography) Abegglen, JC, The Japanese Factory: Aspects of Its Social Organization, Free Press 1958

(Summary) The decisive difference that is immediately noticed when comparing Japanese and American factory organizations is the lifelong relationship between the company and its employees in Japan (lifetime employment). → Fixing orientation

Employees' salaries are mainly determined by the degree of education at the time of joining the company, the number of years of service and the number of families, and only a small part is based on the type of work and the results of work (wage of seniority). → Precedent-oriented

(Relation to questionnaire items) ↓
Retention-oriented
D15 Prefer to stay in one organization (workplace, etc.) for a long time (settlement within the organization)
Precedent-oriented
E12 Respect for seniority

Four.[Vertical society]

(Bibliography) Chie Nakane Human Relations in Vertical Society Kodansha 1967

(Summary) In Japan, when individuals position themselves toward society, they place more emphasis on "places" than on their qualifications. I call my workplace, company, government office, school, etc. "Uchi no", and say that I am a business entity with a certain contract (employment) relationship, not `` I '' And our company "is recognized as the subject.

"Ye" is one of the social groups composed of the frame of "living" (communal living) or "management", where "place" is important. The principle of constructing a functional group within the framework of a “place” is the reason why no doubt arises in the case of “yes” by positioning others who have no blood at all as successors and heirs.

In a Japanese social group in which members with different qualifications are included as members, the role of strengthening the unity of the group is to work on giving a sense of unity to members within one frame and the internal organization connecting individuals within the group. To generate it and to strengthen it. That is the emphasis on the collective consciousness of "we", which creates a sense of distinction between "Uchi" and "Soto" and a feeling of emotional unity associated with it. → Collectivism, closure orientation

Japanese social groups created by "place" and "sense of group unity" call for the character of their organizations to be "vertical", which is simulated by parent-child relationships. → Relationship

A strong emotional unity that governs the collective principle is found → Collectivism

"Vertical society" is causing Japanese "lack of critical spirit" and "lack of logic" → Collectivism, irrational orientation

(Relation to questionnaire items) ↓

Collectivism
A14 Prefers integration and fusion with others

B22 Do not like mutual criticism within the group

Closed-oriented
B21 sticking to distinguish between relatives and outsiders

Relationship-oriented
B14 Prefer parent-molecule relationship with people

Irrational
C6 thinking is irrational

Five.(Static childcare)

(Bibliography) Caudill, W., Weinstein, H., Maternal Care and Infant Behavior in Japan and America Psychiatry, 32 1969

(Summary) U.S. mothers need to clarify their child's self-assertion, realize that they are different from their mothers, and make their children more independent. Hoping to develop interdependent relationships with children and become dependent and obedient to others.

U.S. mothers have a relationship by talking and working actively with their children, hoping that they will move more and work on the environment. Tends to make the child quiet, so that more contact is made and the child does not move much and is passive to the environment

→ Interdependent orientation, static orientation, dense orientation

(Relation to questionnaire items) ↓

Interdependency oriented

D32 trying to depend on each other

Densely oriented

E35 Prefers skin to skin with others

Static orientation

F36 I prefer something stationary

6.(Centralization)

(Bibliography) Kiyoaki Tsuji New version Japanese bureaucracy research University of Tokyo Press 1969

(Summary) For decades before the enactment of the Local Autonomy Law, modern local autonomy was completely suffocated before the strong detention of pre-modern centralized bureaucracy.

Regarding the location of the problem of local autonomy law ... You can see the strong remnants of "power control".

The first is pluralism by the central government. The Ministry of the Interior, which held the main authority over local governments, was abandoned, but at the same time, all other government agencies owned and expanded a variety of local organizations, hindering the autonomous functions of local organizations. In addition, they have added a complicated central constraint to them.

Second, bureaucratic restraints made through human rights. Traditional local officials have been replaced by local officials, with the exception of police officers, and their HR rights therefore belong to the head of local organizations. However, this is extremely formal, and there is a great danger that the central government will still take over the power of local officials, such as appointment and reassignment and relocation. This endorses the fact that at present, senior officials of local organizations, including the Deputy Governor and Deputy Deputy, are almost always assigned by the traditional interior officers. If the head of local associations cannot hold substantial strong human rights, the central authority's power control over local autonomy will remain invisible, even in the future.

→ densely oriented

(Relation to questionnaire items) ↓

Densely oriented

F24 prefers centralization

7.[Synchronization competition]

(Bibliography) Takeshi Ishida Japanese Political Culture-Synchronization and Competition-University of Tokyo Press 1970

(Summary) A combination of synchrony and competition. It is considered to be the most convenient way to unify the continuation and change of Japan's historical development. can be explained at the same time
be in accordance with the dominant value-oriented and action style to the tuning belonging population, that is to take the same action with others
threats from outside strengthen the rivalry, or conversely strong tuning within the population against those outside the group Relations that enhance the entrainment within the group are best illustrated by modern Japanese nationalism

The link between competition and synchrony within the group ... the relationship between mutual complementation and mutual acceleration between competition and synchrony ... the result of loyalty competition (competition in entrainment) further strengthens the degree of loyalty, Brings stronger synchrony, and in turn, in such synchrony there will be more intense loyalty competition ...

→ Tuning orientation

(Relation to questionnaire items) ↓

Tuning-oriented
B9
C8 tries to do the same with everyone
around him C34 tries to do the same with everyone around him C34 wants to tune around him

E38 trying to be a member of the mainstream

8.[Ame]

(Bibliography 1) Doi Kenro The Structure of "Amae" Kobundo 1971
(Summary) The Japanese experience close ties between mothers and children in the process of "socialization" after birth.
After adulthood, the Japanese continue to seek emotional stability at home and abroad, similar to maternal dependence.
The psychology of Ame is to deny the fact of separation inherent in human beings and try to stop the pain of separation.

Amae's spirit is illogical and closed .... Ame's "other dependency"
→ irrational, closed, and interdependent

(Relation to questionnaire items) ↓

Interdependent
B2
A2 trying to
spoil each other A15 prefers to lean on each other in a relationship

Collectivism
A14 Prefers integration and fusion with others

Irrational
C6 thinking is irrational

Closed-oriented
prefer a closed human relationships

9.[Interpersonalism]

(Bibliography 1) Toshi Kimura Between humans Kobundo 1972

(Summary) The Japanese `` self '' is conscious of `` self '', unlike `` Western people, '' `` self '' is not a certain individual `` ego '', it is not a permanently established subject

The self is ... after all, the identity of the self, the substance of the self, and the reason it is called self is that it keeps the identity and continuity constantly is there.

The "self" in Japanese is a reality that is found each time outside of oneself, specifically between oneself and the other person, and is acquired each time as a share from there.

In the Japanese way of thinking and thinking, who you are and who you are are determined from the example of the human relationship between you and the other person. Individuals first have relationships before they can be identified as individuals

→ Human oriented

(Relation to questionnaire items) ↓

Human-oriented
E27 Emphasis on human relationships

(Bibliography 2) Yoshitoshi Hamaguchi Rediscovery of `` Japaneseness '' Nihon Keizai Shimbun 1977

(Summary) The characteristics of the Japanese, `` interpersonalism, '' are the characteristics of individualism, egocentricity, self-reliance, and the view of interpersonal relations. It has the characteristic that it is essential. → Interdependent orientation, human orientation

(Relation to questionnaire items) ↓

Interdependence
D32 trying to depend on each other

Human-oriented
E27 Emphasis on human relationships

Ten.[Other law]

(Bibliography) Hiroyuki Araki Japanese behavioral style-Other laws and group logic-Kodansha 1973

There Some (Summary) uneven structure, individuals to lose their individuality, go Ose become heteronomous human beings whose behavior Yuku been determined by the will of the population
is heteronomously spirit structure, Japanese Worked as an indispensable factor in determining behavioral styles
→ Other law orientation, tuning orientation

(Relation to questionnaire items) ↓

Heterogeneous orientation

E26 Susceptible to others around
me E20 I can't decide my future path on my own

Tuning orientation

E30
I try to adapt my behavior to the people around me

11.[Collectivism]

(Bibliography 1) Hiroshi Ma, Japanese management: the merits and demerits of collectivism, Nihon Keizai Shimbun, 1973.

(Summary) Collectivism is a group-centered relationship in which the interests of a group take precedence over that of an individual in the relationship between individuals and groups (Group priority). Or, with the added moral meaning, the idea is that doing so is

"desirable" or "good."

Under collectivism, the “desirable” way of an individual and a group is that the individual and the group are not in opposition but in one. From this, an unestablished state of the individual emerges from the Western idea. However, in terms of the ideal of collectivism, it is desirable that individuals and groups, or more abstractly, individuals and the whole, have a united, unified relationship, rather than an opposition and cooperation. It is an individual (interest) immediate group (interest), and a group (interest) immediate individual (interest).

(Bibliography 2) Triandis HC, Individualism & Collectivism, Westview Press, 1995

(Summary) Collectivism is a social type of individuals that are closely linked to one another and consider themselves to be part of one or more groups (family, company, ...) .

1) The definition of self is interdependent in collectivism, but independent in individualism.
2) Individual and collective goals are close together in collectivism, but not in individualism.
3) While much of social behavior in a collectivist society is guided by norms and obligations, individualism is driven by individual attitudes and desires, rights and contracts.
4) It is a collectivist society that emphasizes human relationships, even if it is disadvantageous. In an individualist society, the emphasis is on rational analysis of the benefits or disadvantages of maintaining relationships.

In Japan, ... 25% of the total is horizontal collectivism (respecting the cohesion and unity of the ingroup), and 50% is vertical collectivism (serving for the ingroup, Sacrificing self and accepting inequality and vertical hierarchy). The reason why horizontal collectivism is high is that it is bad in Japan to take a different attitude from others. It is thought that vertical groupism is high because Japan has a strong sense of authority and hierarchical relations.

12.(Maternal principle)

(Bibliography) Hayao Kawai Pathology of Maternal Society Japan Chuo Koronsha 1976

(Summary) The maternal principle is described by the function of "contain", which encompasses everything with absolute equality. It is the fundamental principle that mother and child are united. → Human orientation (contact), collectivism (oneness)

On the other hand, the paternity principle has a characteristic of the function of "cutting", and is classified into a subject and an object, a good and an evil, an upper and a lower, and the like.

Japanese society can be said to be an “eternal boy” type society based on the principle of motherhood.

(Relation to questionnaire items) ↓
Collectivism
A14 Prefers integration and fusion with others
B1 Attempts to stick together

Human-oriented
B3
C10 who likes to interact with others.

13.[Large room office]

(Bibliography) Shuji Hayashi Management and Culture Chuokoron-sha 1984

(Summary) When observing the line of people at the library entrance before the opening and the queue waiting for the bus, etc., in the case of Japanese people, although the distance between people is narrow, it is somewhat like a press and hold, In the case of Westerners, there is a wide range of liners

In the case of Westerners, the spatial distance around each individual is generally wider than in the case of Japanese, and individual homes tend to live in one room per person

A survey of corporate offices in Europe and the United States shows that the office area per employee is almost twice that of Japan. In the office space of a Japanese government office or company, apart from the managers, a large number of Hira employees face the desk in a so-called large room and work quickly. On the other hand, when you visit a company in Western Europe, one or two people of Hira generally work in one room, and in the United States, each employee has a booth-like space.

In European and American companies, each and every employee in a secluded space down to Hira only engages in his job duties, and if he finishes that, no matter how busy his neighbors are. On the contrary, where the importance of creating a sense of unity through work is important for a white-collar work group like in Japan, the large room space method is suitable ... → Densely oriented

(Relation to questionnaire items) ↓

Densely oriented

A16 Many people like to be in a large room
E32 Like to be together with each other

14.[Lack of originality]

(Bibliography) Junichi Nishizawa Originality is in Fight President 1986

(Summary) (Japanese scientists) as basic natural science and technology scientists who want to confirm with their own eyes and conduct experiments, or to accept such research presentations as they are, Lack of posture ... Instead, the posture that relies on books (conventional theory) is extremely rich. In a nutshell, it's written by the authority, so thankfully the reader is convinced that it's true. Many people think that it is the theory of Western authorities and think too much as if it were their own experience. At times, he makes a strong return to himself. It may be because of leaning on the intelligence of Europe and the United States that much, but it is an unhealthy story. → Authoritarianism

Europe and the United States are investing money from the seed stage and trying to nurture original technologies patiently. Because he knows and respects the difficulty of originality. On the contrary, instead of trying to cross dangerous bridges between the public and private sectors, Japan seeks out whether things are working well in Europe and the United States, picks up important industrialized items, puts them into practical use, and focuses on improving them. → Precedent-oriented

(Relation to questionnaire items) ↓

Authoritarianism

D24 Easy to believe what is said to be authoritative

Precedent-oriented

D37 Don't venture
C30 Don't try to do something precedent

15.(Mutually cooperative self)

(Bibliography) Markus HR, Kitayama, S., Culture and the self: Implications for cognition, emotion, and motivation.Psychological Review, 98, pp224-253 1991

(Summary) According to a mutually cooperative self-view that prevails in Eastern cultures such as Japan, self is an essential component of higher-order social units connected to others and surroundings. A relationship-oriented entity. ..Coordinate oneself with one another and be dependent on one another .... identify self that is mutually dependent and cooperative and closely connected to others .. → collectivism, human orientation, interdependence orientation

(Relation to questionnaire items) ↓

Collectivism

B1 trying to stick together

Human orientation

B3 Prefers to interact with others

Interdependency oriented

A2 People like to lean on each other in dating
D32 trying to depend on each other

16.[Direct meeting]

(Bibliography) Hiroaki Yoshii Computerization and Modern Society [Revised Edition] 1997 Kitaki Publishing

(Summary) Information that is important to an organization has high uncertainty, high ambiguity, and external environmental information, so it has no choice but to rely on face-to-face communication, which is the richest and most symbolic means of communicating meaning. This indicates that this defines the location most. Ironically, the development of information and communication media is increasing the scarcity and value of information that is difficult to carry on information and communication media, and promoting office locations in information centers.

Japanese organizations, linked by a complex and highly interconnected network, have a culture that relies heavily on wet face-to-face communication, and Japanese society as a whole is concentrated It can be said that the constitution (concentration constitution) is inherent.

→ densely oriented

→ Human orientation (intimacy), anti-privacy (gaze)

Of course, many organizations that have overwhelming technical capabilities and are not restricted by government regulations or affiliates will, of course, be less dependent on such wet face-to-face communication and less need to concentrate. No.

(Relation to questionnaire items) ↓

Highly-oriented
F24
A3 prefers centralization Trying to concentrate in a narrow space

Human-oriented
C10 The relationship between people is intimate

Anti-Privacy
D27 Like to look at each other
B7 Like to monitor each other

[Other concepts closely related to Japanese culture]

The following are some of the concepts that have been pointed out outside of the above literature that have a deep connection with Japanese culture and are thought to represent wetness. The description describes why you can say wet.

[Negotari]

(Explanation) To negotiate, etc., the negotiating process, which refers to discussing in advance with related parties in order to succeed, negotiates the existing relationships and attaches the understanding of each person in the network. It is an act of trying. Having the opportunity to discuss that each person is in the midst of the mutual attraction that creates the relationship has the meaning of reaffirming it, and is fundamentally the relationship between the relationship and the underlying mutual attraction. It is an act that assumes the existence of
→ Relationship orientation

In a state of mutual attraction, if there is something you want to do, negotiating is essential. Individuals who want to take some new action in the middle of mutual attraction are informed or negotiated with the surroundings in advance that they will do this in the future. If you do not do this, later, the person's behavior swung around the other person in a direction that could not be seen (by the effect of mutual attraction) (or conversely, make sure that the person can not move the person freely) Trying to be restrained by mutual attraction) leads to unwillingness to each other (eg, blaming each other's actions).
→ Regulatory principle

□Reception□

(Explanation) Entertainment is that one of the people who were originally not very close to one another gives meals etc. in order to approach the other more psychologically (to get closer to the other party). In that respect, it can be said that this is a manifestation of the attitude of trying to bring into a state where mutual attraction works more strongly.
→ Relationship orientation

[Rigging]

(Explanation) The rigging seen in the tender of government offices checks each other's movements so that they do not take free actions (such as freely presenting low bid prices and competing with each other). Together, they are a product of mutual attraction in that the actions to be taken (a specific person offering a higher bid price) are determined in advance through discussions (mutual constraints).
→ Regulatory principle

[Public and private confusion]

(Explanation) Confusing public things with yours leads to "ambiguity" between public and private distinctions.
→ ambiguous orientation

Japanese towns and their ancient constitution

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Main text

.
(1) General Theory
. Towns are thought of as centers of accumulation and trading of various goods and relationships, where human relations are temporary, fluid, and anonymous, and there is not much of the hassle of human relations as in a village.
At first glance, Japanese towns seem to be a modern, mobile, life-centered society of individualism and liberalism, with disparate and unrelated people moving around, but the people are a hodgepodge of different companies, owners and employees of different companies, or a hodgepodge of school students, students, teachers, etc. Alternatively, many of the people are from the village. The social psychology of such people, even if they live in a town, is an old-fashioned and bothersome presence of women, bound by the social norms of traditional societies, villages and schools.
Alternatively, the relationships of the settled landowners who have been living in the town for a long time are ground-based and similar to those of the village, resulting in the old-fashioned annoyances of the women's style that settled settlement life brings.

(2) Commercial land
. In addition to the owners and employees of commercial companies, there are many part-time and non-regular exiles.
There is a controlling subordinate relationship between the landlord of the settled landlord's real estate property and the temporary leaseholder, the shopkeeper. The relationships of settled landowners are land-based and similar to those of villages.

There are two types of shopkeepers: company shopkeepers who rent commercial facilities, and full-time and non-full-time employees who rent houses.
It exists as a mix of owners and employees of commercial facilities, customers who visit temporarily to shop, and logistics providers who deliver goods to commercial facilities.

(3) Industrial area
. There is a company owner of a factory that owns land and production equipment that is either settled or absent on the land, and there are regular and irregular employees who commute from other lands to work there.

(4) Residential area
. The residents of the residential areas of the town, although living in the same place, have different affiliations and workplaces, so at first glance they are united and move freely. Alternatively, there are a number of old settled landowners. As a result, the social structure of the residential areas of Japanese towns tends to be outdated, contrary to the new, more diverse appearance.

(4.1) Detached houses
. As for the owners of single-family land and buildings and those who have become landlords, there are old residents who are oldcomers and new residents who are newcomers who have moved in, and the old residents who are oldcomers are the dominant and superior.
Not only in the old residential areas but also in the new residential areas, reflecting the social norms of the traditional rice farming society of the people, the people of the landowners have a strong settlement-oriented lifestyle. The relationship of mutual assistance in life, such as taking out trash and being on duty at the neighborhood association, becomes quite strong, and if the residents continue to settle down for a long period of time, they will become closer to the village, but because of the difference in the companies to which the residents belong, a sense of mutual unity will not be created as in the village.
In residential areas near urban centers, there are many landlords who own apartments or rooms for real estate investment purposes, leading to liquidity of residence, and a high degree of transience of residence occurs when the room owners themselves are non-residents and the residents become renters.

(4.2) Condominiums and apartment complexes
. Condominiums and apartment complexes are similar to detached houses in that the people who own the rooms have a strong preference for settled living. On the other hand, there are also a number of other room owners for real estate investment purposes, with a high degree of residential liquidity, the room owners themselves non-residential, and the degree to which resident renterization occurs. In condominiums and apartment complexes, when rented, occupancy is temporary, fluid, and the occupants are highly anonymous.

(5) Remote work
. The remote work of the residents of the town's residential areas can be seen as a traditional company relationship in which employees of the same company living in different disparate dwellings are connected to each other via the internet. It is easy to ensure the privacy of employees on the job. Employees do not have to commute to the company's office. Employees feel less physically bound to the company.

Japanese company and lifetime slave labor

Main text

* This is an essay that you can start reading from anywhere and stop reading.

/////

Japanese are the slaves of the company, the shrine of the village, or the "Yashiro" to which they belong. It is a mechanism that requires the company to be in tune with 100% private service. If you do not respond, you will be kicked out of the company.

/////

The village is a community, but the company is a goal organization to earn a living with some realization purpose. The interpersonal relationship of the village is a relationship of mutual understanding and helping each other without the profit and loss account, but the interpersonal relationship of the company depends on profit recording and sales, and is based on the profit and loss account. The company's interpersonal relationship is more incompetent in terms of the job's ability to work or not, or in terms of the communication's ability to work well or poorly, compared to the interpersonal relationship of the village, where everything is equal. It tends to create social disparities. In that respect, the company's relationships tend to be more ruthless and dry than the village's wet, emotional relationships.

/////

Driving a company out of the company or losing a company means cutting off means of earning a living, and must be avoided as much as possible for Japanese.

/////

There is a company owner (owner) and a company employee (employee). In most cases, the employee is a slave who is absolutely obedient to the company owner who can work unilaterally as the owner says. It is. A company employee is also a type of employee. Here is the Japanese class society. The employees are the owner's slaves.

/////

There is also discrimination between regular employees and non-regular employees, and in that regard, there are four classes: -head of company
-president (salary manager)
-regular employees,
-non-regular employees (flowers)
.

/////

In Japan, both villages and urban areas have common shrines, and it is common for Japanese to live in one of those shrines as a private servant. This is a unique evidence of the continuity and commonality of rural and urban areas in Japanese society.

////

In Japanese rural areas, the labor relationship between landowners and tenants is the same as that of a company, and it is reasonable to think of the landowner as the owner of the company and the tenants as the employees of the company rather than the village. The prototype of the Japanese society is in the Japanese farming villages with landowners and tenants. The reason why the aspect of living community as a village society in Japanese rural areas came to be emphasized is because the post-war agricultural land reforms eliminated the existence of large landowners, and small farmers became small, self-employed farmers, which diluted the existence of large societies. As large-scale farming and land accumulation by landowners and companies continues, the company aspect will be revived in rural Japan.

/////

In Japan, Gemainshaft and Community are villages (Mura). Gesellshaft, Association is the company (Yashiro, Sha).

/////
In the company (Yashiro), the owner of the company's stock, equipment, and real estate can be distinguished from the president of the external management (external representative employee). I think that in many family companies such as small and medium-sized companies, the owner and president are often the same person or the same family.

/////

The vertical relationship among Japanese companies (Yashiro) is, in order from the top
, the owner (shareholders, owners)
<class differences that cannot be exceeded >
, the external representative full-time employee (president)
, the full-time employee with the title (management) (Occupation, specialist)
, no-regular regular employee (flat employee)
<class difference that cannot be exceeded>
-I guess
it is a non-regular to temporary employee .

/////

The country of Japan is also regarded as a big company (Yashiro),
and the owner is the emperor
, the foreign representative full-time employee = the prime minister's official residence
, the full-time employee with a title = high-ranking clerk, high-level engineer
, no full-time employee = non-carrier It is a civil servant
and a non-regularly employed public servant , and the top-ranking company is the government company. Below this, there is a feeling that there are many companies (private companies) below the company. There are also superior companies and inferior companies.

/////

In the case of a salaried worker, the president is a kind of employee and feels like he cannot be the owner.

/////

In Japan, the term company animal is also widely used, which means that a domestic animal employee who is a target of labor exploitation and is kept with a mental collar so that the company owner does not escape outside. That is.

/////

Employees are classified as managers and managers of the athletes and their life care managers. The athletes are dedicated to the company in private service, and the managers support and manage them.
In Japan, husbands and sons are often athletes, while wives and mothers are managers. The company treats the athlete's manager's wife and mother as employees.

/////

In a Japanese society, it would be nice to organize a house (blood perspective), a village (local perspective), and a company (work perspective).

/////

In Japan, there are shrines in rural settlements, and in that sense, the village is not a pure community of Gemainshafts , but an aspect of the organization that achieves the goals of Gesellshaft. The company is unavoidable because they make a living from agriculture and need to make a profit. Agricultural villagers are community members as well as employees of a company with the goal of making money from agriculture.

/////

Villages are reminiscent of a rural society that is backward, so it is better to use the word company or government office in a large city, or to use a company (yashiro) in modern industrial societies. It may be easier to grasp the traditional Japanese society that survives through the interior.

/////

The wife of a regular employee living in a company house in a castle town in Japan, or the wives act in a subordinate relationship with each other according to the hierarchical relationship of their husband's status in the company, so I think they are treated as real employees.

/////

It can be said that the shrine and the company are operating at the same company (yashiro) with the same principle of behavior and behavioral psychology.

///// -The national company = Miya
-The national owner = Miyashi, Miya (Emperor)
. It seems that the people of the Emperor's family claim to be Takamiya in connection with this area.

/////

Around here, it is also interesting to compare Japan with other East Asian and Southeast Asian countries.

/////

Japanese sociologists should analyze and disclose the vested interests of the people who are the owners . It is because it will be possible to clarify the true state of the Japanese class society (the distinction between senior citizens and lower-class citizens, discrimination) that cannot be understood by research on lower employees.

/////

In Japanese society,
- Shashu = senior citizens (company owners)
and employees = lower class people (company employees)

/////

relationship between Shashu and employees, landlord (of the house The relationship between the owner and the tenant is similar.
The mechanism is the same as the compulsory payment of rent by the owner and the rent payment by the landlord in the house.

/////

or the local community (village) and the business community (company), both of which can be said to have a gemaine shaft.

/////

The difference between "sha" and "gumi" is difficult to understand. Both are the same in that they represent an organization for achieving a specific purpose. There are some Japanese companies that have not only “□□” but also “□□”, but the employees have the right impression, while the members have the impression that the color is different. Would.

/////

For Japanese, "sha" means spiritual and physical structures and structures that symbolize their own spiritual integration toward realizing their common goals and maintaining their goals. ... will it be defined in place? The shrine becomes a shrine when the gods we worship dwell in this structure.

/////

I checked the meaning of the company in modern Chinese and found that it had a similar

meaning. Ancient Chinese resembles Japanese in the sense that it is a place where God relies. Is it natural that Japan adopted Chinese culture, so it is natural?

/////

In Japan, "sha" is a very important kanji keyword. “Joining” is also “company”, “company” is also “company”, and “coming and leaving” is also “company”. I think company is a very important concept in elucidating Japanese society. In other words, the word "society" is also used in the word "sha". Sometimes "employee" is more important than employment.

/////

What I just don't understand is that the "society" of the expression just changing the order of the letters of "company" (for-profit company) has a quite different meaning (with the mental interaction between humans and living things) The more you think about it, the more confusing it is. There seems to be no substitute expression, and I am in trouble.

/////

The criterion for using "gumi" and "sha" is a company, a building like a building of a company or a building of a shrine, a symbol, an interaction between people with religions , and a network. Religious being with God. Pairs = specific symbols, constructs, interplay of ephemeral people at any given time, without reliance, networks. Non-religious being without God.

/////

The difference between a company, a group and a village is that a company and a group are groups of humans that have been artificially generated and constructed for some purpose.
A village is a naturally occurring group of people with no specific purpose and with the same attributes.

/////

In Japanese haiku associations and throughout the company, it can be said that the magazines published by the association work as a symbol and a symbol of God.

/////

In this regard, it can be said that the company is a religious entity that is divine for Japanese. The god of the shrine is a woman, a shrine maiden, as represented by Amaterasu Omikami. Since the interpersonal relationship of Japanese people around the company is female, the source of the spirit of the company is considered to be women and shrine maiden.

/////

Villages are noticeably seen in Japanese government agencies and companies. Objectives of the target group are frequent. Or, when the survival of the company itself becomes the purpose, the company becomes a village.

/////

Japanese companies (companies, government agencies, etc.) are built by villagers, so they are easily turned into villages.

/////

In Japan, it is more appropriate for society to stop saying employment and switch to using employment as the main language .

/////

coined make the company, live in company = Charlottenburg (and sills)

/////

Toka Toka Toyota Motor something ministry in Japan, the government agencies and large companies, the entity of the box and material construct The sensation that seems to be there is "sha = box feeling". In fact, both public offices and large corporations are merely a collection of people at that time, there is no box-like entity, but it is intuitively felt that Japan's "company = box-based sensory education" brainwashing It is. Brainwashing is performed by repeatedly broadcasting the company building on television.

/////

Entering a box called □□is the Japanese sense of joining a company. This sense of “sha = box” characterizes Japanese society.

/////

Japanese government and companies are all "sha". It is wrong to think that a company is the only company that pursues profit. The term company is bad. "Sha" is not limited to private companies, but is widely found in the "public" world. Each village has its own "sha" in rural areas. “Sha” is not limited to urban areas, but is also common in villages.

/////

It is desirable to refer to government offices and government offices as "government offices" in order to show the characteristics of the "sha" possessed by the world of bureaucrats and officials.

/////

The term "public corporation" already exists. □□Prefectural Housing Supply Corporation.

/////

I feel that the term "government" is more like " sha " than "government".

/////

Japanese farmers are also considered to be employees if they are running shrines (Yashiro) built in their settlements. Japanese employees are not limited to companies, but are universally found in government offices and local self-employed workers.

/////

And since the shrine has religious implications as a substitute for God, any person who is said to be an employee in Japan can be treated in some way as a shrine religion = Shinto believer. This is the true power of Japanese Shinto, and is the basis for Japanese calling Japan Japan the kingdom of God. Japanese Shinto rules the Japanese people universally through the shrine.

/////

The shrines that the Japanese want to make are all closely related to Japanese Shinto, and at the top is the shrine that the Emperor's family rules. Miya: It can be said that this is a company run by the emperor, the highest authority in Japan .

/////

The Japanese act as religions by creating a company and becoming a company owner or by becoming a company employee. The Japanese are not religions, they are religions who believe in the company. Japanese are "sha" religions.

/////

Dislikes of unemployed, withdrawn and non-regular employees in Japan are those who are not officially affiliated with any company, are religious, and have fallen out of religion Because outsiders. Being officially affiliated with a certain historical company is a fundamental deciding factor for Japanese people to trust others.

/////

In Japan, people who do not belong to the company are not treated as humans. Being an employee is fundamentally important for living in Japanese society.

/////

Belonging to a shrine in Japan is synonymous with being a religion who believes in Shinto, and Shinto reigns as a universal religion in Japan, like a Christian or Islamic state through the existence of a shrine .

/////

Work at the company is a company affair , a religious task. The fact that shrines are often placed in their own buildings also indicates that the company is a shrine. For Japanese, going to a company or a company is a sacred act that has the same sense as visiting a shrine. It is weird to see the appearance of Japanese who are particular about going to work at a regular time every day, but it makes sense to think that going to work regularly is one of the religious doctrines and religious obligations of the company. At the root of the regular on-site work is a collective employee of rice farmers working in paddy rice cultivation.

/////

In that regard, business operations in Japan can be viewed as potentially all religious. The fact that Japanese people tend to work overtime for a long time has a meaning as a declaration of their religion as members of the shrine. Working for the company as long as possible, and doing everything for the company without dedication to the company is considered to be more religious and is praised. Satisfy. Mikoshi, where employees carry the company owner and the president and parade around, is the main business of the company.

/////

Working overtime for a long time indicates that the religion to the company is serious, so employees work overtime all over the place. Conversely, employees who return to work in a short time will be accused of having a low religion in their company. Employees who put a burden on their company due to childcare leave or employment of persons with disabilities are also disliked as hindering the operation of the company.

/////

In Japan, strict member eligibility checks are usually performed to become employees of a company. Also, new employees tend to be given priority to those who have never officially belonged to any company.

/////

In Japan, business that does not pass through the company is not considered to be formal business and is ignored. This is one example of a self-published book that is not published by the publisher in book publishing, and for that reason is not well-received and often ignored by the literature.

/////

Students are not employees. The company is engaged in some kind of business, and it is a prerequisite for employees to be able to make some kind of income, such as making money or tax. Students are not treated as formal employees because they have not earned their jobs yet.

/////

Full- time housewife is treated as an employee via the company where her husband works. A full-time housewife, while seemingly no different from an unemployed person, has a big social face because she is a member of the company to which her husband belongs, as the life manager of her husband.

/////

Japan is a religious society whose religion is Shinto. The Japanese are not religious, but followers of the whole religion.

/////

The owner of a big company in Japan, the Emperor.

/////

Japanese Buddhist facilities are called temples and shrines and are considered a type of Japanese shrine. Temples and shrines are based on the religion of foreign religions such as Buddhism based on Japanese-style shrines. Japanese shrines and shrines include not only Buddhism but also Christian and Islamic churches and mosques.

/////

Emerging religions in Japan are also seemingly flashy and seemingly different from conventional religions, but what they do is likely to have much in common with traditional companies. If foreign religions also penetrate the Japanese, they will all be incorporated.

/////

Employees are required to have unlimited religion and reliance on their company. This was exploited by the Black Company, whose employers and company managers simply exploited ordinary employees as a labor force, defeating their religion.

/////

Japanese religion pointed out by Shichihei Yamamoto and his point to Japanese religion and religion may not be very relevant in regard to recognizing Japanese society as a religious society. Do you? The difference is that while Yamamoto Shichihei thinks that Japanese religion does not accept Christianity or monotheism such as Islam,
the company religion and religion that we claim is based on a company with Buddhism, It is considered that foreign religions such as Christianity and Islam are accepted by Japanese society in the form of temporary housing on top.

/////

The reason that Christianity is not so popular in Japan is that the history of repression by the powerful people has spread the perception of a scary religion that is terrible to believe in Japanese. If not suppressed in the past, it would have been commonly accepted in the form of a superstructure of the religion. This is the same reason that the number of members of the Communist Party does not increase in Japan.

/////

In Japanese society, employees are religious members of the company. A Japanese company is a religion that is more than just a for-profit company.

/////

To be a social researcher in Japanese society, don't join any society. When they enter the company, the researchers become religious and lose their objective and scientific perspective.

/////

Foreign-affiliated companies based on Western pastoralists behave quite differently from Japanese companies, and are not formally official. In Japan, Youtuber, Google Adsense bloggers and sole proprietors are not employees and have little social credibility. Because they are not in a formal company.

/////

The village is the Gemain Shaft, the community that is the basis of life, and the company can be said to be the organization that fulfills the specific purpose it is built on. The village is the base structure and substructure, and the company is the superstructure.

/////

The reason why non-regular employees are treated poorly in Japan is that they are not official employees and have low social credibility.

/////

In Japan, being the owner or employee of a large company is a prerequisite for gaining social trust and promoting or surviving in society. In Japan, the larger and more stable a company belongs to, the greater the social credibility of its owner and employees. The public credibility of public servants is so popular in Japan because government is the largest and most stable company in Japan.

/////

The Emperor has been a Japanese owner since ancient times.

/////

companies also have a controlling power (controlling company) and a subordinate company (dependent company), and the government is the controlling company, and the private companies governed by them are the dependent companies. The Japanese want to be a civil servant because they can become the employees of a controlling company and exaggerate.

/////

The Japanese mansion was originally interrupted by the emperor of a Japanese owner and a senior official of a Japanese company (an association working to maintain and develop the Japanese country). It's like a stuck, non-lifetime, replaceable, temporary, irregular middle ruler.
However, in recent years, members of the official residence have taken over the bureaucracy's personnel rights, and as a result, they have taken the position of the main Japanese head, the second Japanese head after the Emperor, and have greatly improved their social status.

/////

In Japan, it is necessary to clarify the relationship between the company and the country. The nation is a collective name for the governing body and its territories. An artificial organization formed to fulfill the purpose of governing can be said to be a "sha" = "government" at the national level. The member of the Japanese owner is
Miya. "Government" is an employee who is subordinate to the Japanese company owner.

/////

Should n't a person without a (Japanese) company to be called an "unemployed person" instead of a conventional unemployed person? People who do not have a source of income to earn food are unemployed, but in Japan the usage of the term is often used in the sense of a tramp who is not affiliated with any company, a roaming person, and it differs from its original meaning Because However, "unemployed people" include those who earn freelancers. The difference is because unemployed people do not earn.

/////

the working people in Japan,
people who have the ability to self-reliance (1) socially
it is somewhere in the person belonging to the company (Shashu or employees to make a (2) livelihood)
I think the term is often used in over alignment. Freelancers who do not belong to the company satisfy only (1).
Incompetent employees who hold onto the company satisfy only (2). Those who are neither (1) nor (2) above are "unemployed."

/////

social credibility in Japan, Shashu> employees (and their housewife or househusband)> (people who do not erected a living) freelancer> proven freelancer> Unemployed not so much with a proven track record this is, Depending on the size, stability and whiteness of the company, employees are more trusted than freelancers if they produce the same level of output.

/////

If you consider a Japanese university as a company
, the company owner = president

, president = president
, full-time employee (paid) = full-time professor, associate professor, assistant professor
, non-regular employee (paid) = part-time lecturer
/ employee Apprentice (unpaid) = student, graduate student There is a large social gap between full-time (full-time) and part-time (non-regular) employees.
There is a large social gap between paid and unpaid apprentices. At Japanese universities, non-full-time employees are kicked out when the deadline comes. Non-regular employees are hired, and apprentices are either graduated or dropped out.

/////

In Japanese companies and government offices, going to work is going to work, but when leaving, it is difficult to determine whether to leave or to retire. Regarding retirement from the company, it may be better to use the term graduation company as well as graduation of students.

/////

Japanese people try to be excellent employees, but this is a life that will be used by the owner as a lifetime employee. It is better for Japanese people to aim for the owner.

/////

Japanese people are just proud of the company they are participating in-their size, stability, prestige, and the amount of income they can earn. In addition, they value their contribution to the company and try to do their utmost to develop it. The soul is deprived by the company and self-sacrifice for the company. I can't imagine anything other than my company, and my head is blank. Employees find it worthwhile to work for the company they belong to, and they start to feel like they can't live without getting some work from the owner or senior employees. The lack of work in the company, and not working for the company, is considered evil. This is why employees become addicted to the company. The addiction of the company is the work of company poisoning.

/////

If you replace this company with your own country, it becomes the way of thinking of Japan's right wing, pre-war Japanese army, post-war bureaucracy. Also, if you consider yourself to be your own company, it is a company-like way of thinking that you take overtime for long hours or work during a typhoon and dedicate everything to the company you work for.

/////

Our company is ourselves, and it is typical of Japanese to try our best to eliminate ourselves.

/////

The company thinks about all aspects of Japanese thought associations, such as feminism and liberal, and is praised for their own association = a way of life that dedicates

everything to the company.

/////

Japanese public servants and many company employees, or their own company, are not allowed to use their side jobs to dedicate resources other than their own company, or to take leave to save the labor required for their company. The Japanese, both the owner and the president and employees, compel each other to devote their entire life to the company, and those who break it are expelled from the company.

/////

The fact that schools are forced to practice hard for their own honor in school activities in Japanese schools is quite natural given that schools are a kind of company or a preparatory institution for employment. That is. Japanese praise employees and their apprentices for making themselves self-sacrificing for their own honor. The reason for the praise during the war was similar.

/////

The problem is that the employees at the bottom of the company work unilaterally like slaves for the personal honor and benefit of the company's top management (owner, president, managers) However, not only top-level employees but also lower-level employees and non-regular employees take for granted. In the future, they dream of being promoted from lower to upper ranks by seniority or becoming a full-time employee.

/////

In Japan, not only the right wing, but also the left wing, their own = the interests of their association must be prioritized over their own personal interests. It is indispensable to regard your interests as your own interests in order to live in Japan. Even if it is a one-sided exploitation of the lower layers by the upper layers of the company, it is of course permissible and permissible.

/////

In Japanese companies, paid vacations are only needed as opportunities for recreation and rest in order to develop the morale of employees to do their job . Employees are not welcome to use company vacations to achieve private life work that does not contribute to the company's development. They are required by the company to fulfill their retirement after retirement.

/////

Japanese companies often demand buildings in some form as a substitute. This is related to the fact that Izumo Taisha's buildings are typical, and Japanese companies prefer to build their own buildings. The fact that there is a shrine in the company building also shows the religious nature of the company building.

/////

Self- centeredness is the ideology that covers the Japanese. It is convenient for those who have participating companies = company owners and employees, but those who are not company owners and employees = those who do not have a company to participate in (freelancers), they can have the ability to participate in companies There is a unilaterally disadvantaged idea and structure for people without disabilities (such as disabled people).

/////

One-on-one principle = Being able to own one's own company and not having to be enslaved to another company as an employee may be necessary to make Japanese society easier to live. Absent.

/////

In a Japanese company, each employee's contribution to the company's development is assessed on a relative basis, producing both competent employees who have advanced the company and incompetent employees who have pulled down. A qualified employee in the company mounts a disabled employee. Frequent internal bullying of incompetent employees. On the other hand, she is jealous of being overly competent and is struck as a stake.

/////

The atmosphere of interpersonal relationships within the company is called the corporate culture, and the corporate culture of the company that can easily realize the development and maintenance of the company is a relaxed one. On the other hand, one-man owners and presidents often set their company goals and quotas higher than necessary for their own honor, resulting in a severe corporate culture for employees.

/////

Employees are required to behave in a way that conforms to the company's own standards and types that are unilaterally determined by the company's top management in order to maintain unity within the company, That is the company rule. In the case of a school, school rules apply. The terms used in the company differ from company to company, and the terms used indicate whether the company is a legitimate employee.

/////

Japanese companies are closed and exclusive, exchanges between different companies are less flexible, and each company has its own standards that are not compatible with other companies in order to differentiate themselves from other companies There is a strong tendency to have the Galapagos, which is behind the standardization of the standard. A typical example is a mobile phone manufactured by a Japanese manufacturer.

/////

Employees who do not meet the company standards are treated as nonstandard defects and are expelled from the company.

/////

The fact that the structure of Japanese society is based on the assumption that people are employees of some company has been officially added to those who are being restructured and those who are being restructured. With the rapid increase of non-regular employees (non-regular employees), it has created a difficult life for society.

/////

The structure of the Japanese company is based on the premise that escalator life and employee life will continue until retirement if people join a company with new graduates, people transfer, mid-career joining It creates difficulties, poor ventilation inside the company, and a large number of people who waste their lives by being bred to the company where they first entered by mistake.

/////

Japanese companies have built-in mechanisms such as one-way monorails and belt conveyors that can never be redone, and can never be redone, which has made Japanese society difficult to live. If you fall off the rails provided by the company, your fall life is regarded as waiting, and you are creating a principle without fear of challenge or failure.

/////

Japanese people like railways, but that reflects the deep psychology of the Japanese who wants the company to provide a life route as a rail.

/////

Japanese want their selfless contribution to the company and their high position and high income in return in return for their selflessness, and others do the same. Ask for. However, Japanese people are also seeking non-regular employees who are not able to promote themselves in the company, and want to make a selfless contribution to the former company. This is a forced labor without compensation and is strange.

/////

Japanese people need spiritual freedom and liberation from the company to make Japanese society easier to live. It is socially necessary to create an atmosphere where you can enjoy your private life and life work while making a selfless contribution to the company. Rather than dedicating all our hearts to the company, society needs freedom to secure certain private areas.

/////

It is connected to freedom from the company, such as shortened working hours or childcare leave at the company that is recently progressing, and Japanese people have escaped the restraints of the company, and have a mentally affordable and comfortable life This is desirable for Japanese society.

/////

On the other hand, women in the Japanese style have a strong desire for self-preservation and are worried about their independence. , The desire to become a full-time

employee. This has led to the lack of Japanese slavery to the company and the lack of mental freedom from the company.

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In modern Japan, the company is too tight. A way of giving life to one company or spending all your time in a company you're in is a way of forcibly enrolling in non-payment insurance if there is no guarantee that the company will get a reward for it. It is a way of life that leads to loss of life and is undesirable.

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However, there are too many Japanese who demand not only their own but also others around them for a way of life that employees should devote everything to the company. Perhaps they are trying to demand the same from their juniors because they were so compelled by the company's seniors, or they are thinking that everyone around them would do the same if they didn't get along.

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If the couple are working together and the couple are working together, the company will be able to absorb everything from the company to the company and lose the mental room to operate a family and raise children. However, if you leave the company and concentrate on child-rearing, if you leave a blank vacancy in your affiliation and contribution history, it will be difficult to join the next company, and you will face a crisis in the family economy. The cause of the declining birthrate in Japanese society lies in the deep structure of such companies.

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In order to provide spiritual margin to Japanese society, it is necessary for Japanese people to limit their relationship with the company in which they are located and not to require others to immerse themselves completely in the company.

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The Japanese company is a temporary organization to achieve the goal, Gesellschaft, unlike the community community of Gemainschaft, which is essentially a limited relationship. However, there is a strong tendency for Japanese people to bring such unlimited personality relationships, such as villages, to such companies. This is typical of joining new graduates or sticking to a lifetime company.

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Japanese schools are the place to train for employees, train apprentices and train new recruits. This is a place where school clubs can learn how to become employees. School students who spend their entire time including club holidays on Saturdays and holidays have become mental employees without knowing it. School teachers are the leaders.

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Reincarnation from school to company in a pure state of innocence, employment (blank paper reincarnation) is required for new recruits in Japan, and deeper hiring of new recruits and recruitment to new graduates is required. There is a religious commitment of Japanese owners and employees. Schools are required to maintain the innocence of the sacred blank simplicity of their students' behaviour, which is why Japanese school teachers are considered priesthood. The religion of the new graduates to the sacred blank simplicity is similar to the religion of a pure virgin who knows no other man. Japanese companies implicitly seek virgins for new graduates. It is said that it is desirable for Japanese to enter the company only once at the time of new recruitment, and relocation is not preferred because it loses virginity and becomes a used state experienced by other companies. Alternatively, at the time of joining a new graduate, the innocence, blankness, and innocence of a new employee who does not know the inexperienced filth is lost by experiencing the company, and is colored in its own color, Various companies in Japan have the same belief that diversion of other companies will not be effective and will have to spend at the company that joined the new graduate for a lifetime, and by instilling that belief in employees, It justifies enslavement for life.

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The ideal for a Japanese person is to spend a lifetime at one company, and one company for a lifetime. Japanese employees are actively required to live enslaved under the control of a single owner and to devote their entire lifetime to the owner. Employees are the owner's private toys. In that regard, Japanese companies are a source of masochism that widely covers society as a whole. The ideal behavior for employees is to swear a lifetime of loyalty to one owner and to be genuinely oblivious to the owner and senior employees. If an employee goes against the owner and is in a bad mood, he will be kicked out of the company, and it is natural that he will not be able to live because he has nowhere to go. Rebellion against the government is strictly prohibited, and there is no freedom of speech.

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Japanese companies are positioned as places for training by employees. It is forbidden to rest or slack when an employee enters or leaves the company, and by constantly sweating and working for the company, it is regarded as a training to improve personality immediately. The employees will do their best, and the owner will not do anything, will not work, and can live in peace.
A typical example is the relationship between the Japanese people (employees in Japan) and the Emperor's family (owner in Japan). In Japan, only employees subordinate to the company are required to work, and the owner does not have to work. It is respected just because you are the owner, and your employees will do their jobs for you.

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In Japan, the head of the company is a real god for employees. The Emperor, the owner of a state-level company, was treated as a genius before the war, and its tone has continued long after the war. Even in the private companies that stand beneath it, the owner reigns as a petite inhabitant as a rebellion ban. Employees willingly buy and leave slave labor as a dedication to the owner of the god, the innocent god, and will devote their entire life to the

company without permission, so the company owner will not stop laughing.

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In Japanese society, employees who are not working are treated as unemployed and are subject to accusations and contempt. Just because you are a member of something, just being present can be respected. Typical examples are the sons of the Emperor and the Zaibatsu. The ancestral privilege of the owner has been inherited. Though it is against human equality and the idea of human rights, no Japanese is brainwashed by the religion.

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In Japanese government agencies and companies, prohibiting lump-sum recruitment of new graduates and requiring employment through a licensing system based on vocational education is a rule of retirement due to seniority in Japan and relocation by lifetime employment. It is a powerful way to overcome impossibility. The license system for doctors and nurses should be extended to all occupations. First, you should set an example in a government career.

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The obscure job rotation system of the central government of Japan is the root of various evils that cause lifelong slavery to one employee. The fundamental denial of acquiring specialized profession makes it impossible to acquire professional skills beyond one company and transfer. This should be stopped, and a licensing system that can acquire versatile functions like doctors and nurses should be established in the central government of Japan.
If established by the central government, Japanese private companies with strong government religion will also introduce a licensing system in line with the right.
The introduction of a licensing system in a wide range of workplaces in Japan can close the gap between regular and non-regular employment. The degree to which qualified persons are assigned to the right workplace should increase, and the productivity of the Japanese workplace should increase.
In addition, the introduction of a licensing system eliminates the need for a sense of belonging to a single company, and allows employees to walk across multiple companies instead of being locked into one company for a lifetime. In short, you are released from the state of one-man company.
With the introduction of a license system, the distinction and discrimination between regular and non-regular employment should disappear in the first place.

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You are required to voluntarily dedicate all your time to your company and your sacrifices for the company are handed down as a good story. The way employees work, teachers are a typical example. When employees refuse to sacrifice, there is a devastating punishment from the owner and others to drive them out.
Eliminating human slavery is essential to improving the quality of Japanese society. In other words, eliminating the employee system.
Eliminating employees from Japanese society and making them all union members

eliminates the slavery of their employees to their owners, and makes Japanese society easier to live.
The Japanese employee system is the worst environment in terms of personal institutionalization, as it has both institutionalized, justified, and beautified the slavery of the company over the life of the employee.

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Japan Social Analysis Unit □ Families (members of blood related communities)
□ Villagers (members of territorial communities) □Company
employees (members of professional communities) □ Nationals (members of the national community) □ Travelers (members of the home community) A person who temporarily goes outside and moves around here
, a ryujin (a person who wants to belong to some community but drifts without
being allowed to enter)
, a foreigner (a person who is not allowed to enter the Japanese national community)

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Looking at the Internet bulletin board, it seems that there are regular employees who are shocked as the telework recommendation for preventing the spread of the new coronavirus infection is regarded as a restructuring recommendation.
Teleworking is an inferior working style for lazy people, and it seems like working at a regular time on a packed train at work is the best.
The limitation of Japanese society is that it is best to think hard and hard, otherwise not to be lazy and subject to denial.
Even though teleworking seems to have a higher degree of freedom in working, it seems to be better to be treated, but the Japanese deny it and chose to work harder, and boast about it. I can't keep up with such Japanese people.
Although working at work has a high risk of infection with the new coronavirus, is it best for Japan to show loyalty to the company even if you take the risk?

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Employees are weird .
You're just a slave to the owner, but you're thinking of running the company as if you were the owner.
Why do you think about the company so far and try to serve the owner?
I do not understand.

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□A society where the management and the community such as a company can be separated = Western Europe North America, China, Korea
□A society where the management and the community such as a company can not be separated = Japan
?
I guess it would be easier for management reforms to develop if they can be separated. It is a condition of Japan's revitalization that the company should not be turned into a village or communalized, and that the village and community elements be removed from the company.

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Regarding the quality of the product, there are two types of people: those who say that it is okay because it is a company's product and those who do not trust the company's organization because the person in charge of the product is defective. .
Isn't the former dominant in Japan? If the latter is used, it will be lost in Japan.

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The reason Japanese companies ban side jobs is because there is a Japanese company's "one company exclusive" norm. This is because the fact that an employee performs a side job involves multiple companies and violates the rules specific to one company. Japanese employees are required to be an exclusive slave to one company.

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Japanese woman looks just like a carnivorous plant. After giving an invitation, dropping the Japanese man who came in and making him unable to move mentally, he will spend his entire life economically. When a Japanese woman gets married, she sometimes removes the wallet of her household from a Japanese man and lays down a pocket-money system, making her unable to move economically.
Japanese companies (governments, companies) are similar to carnivorous plants. After giving out an invitation, dropping the student who comes in, and becoming unable to move mentally as an employee under the restraint of lifelong slavery, the student = the employee's entire life is exhausted economically.
In this regard, Japanese women and Japanese companies have a similar relationship.

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The Japanese government is willing to pay money for company-level activities, such as the company's zero property tax policy on infectious diseases, but tends to be reluctant to pay for individual activities away from the company. Japanese society is centered around the company, and only the owner and employees are welcomed, and those who work on an individual basis are cold treated. This is social discrimination and should be eliminated.
The Japanese government's assistance is heavy for large companies and thin for small companies. Representatives of large companies are civil servants and large companies. The Japanese government itself is an oversized company.
All Japanese people are interested only in the company to which they belong, so they do not notice even if the situation outside the company is bad, or they act coldly like others. The company's closedness and exclusivity have caused discrimination against outsiders.

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In Japanese companies, employees can be divided into direct employees who directly belong to the company and indirect employees (such as direct employees' mothers and wives) as managers who directly manage the lives of employees.
It is only through the presence of indirect employees that direct employees can be exiled to the company as direct employees. If there are no people in the family who work as indirect employees, such as working together, the Japanese family will collapse and no children will be born. Along with that, Japanese companies will also be doomed to collapse.

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In Japan, if a freelance non-employee or a non-regular employee is in trouble or is involved in a problem and needs help, it is the responsibility of the person who caused the trouble.

No one helps. He has no choice but to wait for the help of a good-willed third party.
On the other hand, in Japan, when an employee is in trouble or is involved in a problem and needs help, even if it is not only for business use but also for private use, the media reports that □□ □□, an employee, was involved in □□'s case, ”and was reported in the company's name, and as a company responsibility he did not treat himself as self-responsibility, but provided help from the company.
Employees are treated as employees even during private hours, so they need to behave 24 hours a day and be non-embarrassing.
However, the employees who caused trouble or were involved in the trouble, which bothered the company, were later burdened and troubled by the company owner, senior employees and colleagues. He is often referred to as bad word, and often suffers internal dispositions and responsibilities for mishandling. And that is recorded in the books of the company's human resources department, and is often permanently recorded and kept on alert as a person requiring caution that once caused a precedent for a problem.
If the employee who caused the mismanagement was a favorite of the company owner or senior employees, the mismanagement would not have occurred and will be erased for the time being. On the other hand, if an employee is not a favorite, he will be disciplined as a bad person who has inconvenienced all of the company, or a bad person who has smeared the company's honor. Often pressed.
In the case of a Japanese company, if the owner or senior employee has any trouble in the company, no responsibility is held in the company. Owners and senior employees are treated as infallible, constantly correct, and their culprit responsibilities rest on the terminal employees. The suicide of the terminal employee is caused by the self-sacrifice of the owner and senior employees to erase the mismanagement. If the bereaved family members of the employee accuse them of criminal prosecution, they will be treated not only by the original company but also by Japanese society as a person who has caused a rebellion that overturns the superior of the company.

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At a Japanese company, employees are acting with a sense of jealousy, reducing the treatment of other employees who feel unfairly better or comforting until they are treated the same as themselves. The act of "pulling" is openly acknowledged. Employees may therefore act to make others feel desperate and struggle so that they do not think they are comfortable, or they will truly perform hardships on their own behalf I have to do it. In a Japanese company, it is praised that employees struggle for the company and sacrifice themselves as the best work. This internal system of jealousy is a major cause of the continued treatment of employees in Japanese society, which will not increase at all.

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Anti-social groups in Japan, or anti-social groups, are groups that threaten the existence of a "normal" company, and are often themselves associations. It is right-wing or left-wing depending on its assertion. It is often the case that socially opposite functions and violence are always performed like a yakuza.
For the Japanese, the company to which they belong, that is, the company is normal, and any entity that interferes with the company is treated as a rejection without exception. However, if they are aware of their pathological aspects, such as gangsters, the crew will actively treat themselves as shy and boast about it as a hero. A religion group that is aware of the existence of such religions is called a group, not a company. Members of such rebel groups are called members, not employees. Since the company has lost its original sacredness and religion, it has lost its qualifications called the company, so it has to be called a group and is aware of that.
However, there are many non-religious social groups in Japan, such as construction

companies, that call themselves "gumi." Also, like black companies, social groups that do what they are doing are antisocial, but are not aware of it. If the target company of the anti-sha group is Japan, the anti-sha group is called an anti-Japanese group.

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One of the characteristics of hiring a Japanese company, that is, hiring employees, is that only fresh graduates who are untouched are recruited collectively by all companies. Students must be recruited by some company while in school. If a student loses school enrollment after graduation, he or she will be treated as a graduate and will not be accepted by any company.

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At a Japanese company, new graduates can join the company without a blank period, and have `` continuous affiliation '' and `` full-time job ''. They work in the Hanagata department in charge of the company's main business. The model of employees is that they have good communication skills and deceptive skills, have good memories of company owners and senior employees, have been promoted in-house by seniority rank equivalent to their age, and have obtained the title of a position with a high internal position corresponding to their age. It is said.

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In a Japanese company, relocation has been less frequently since the new graduate, as the company has continued to be a full-time employee at any company without interruption for a certain period of time. The better the conditions for relocation, the better.
In a Japanese company, the more people who have already graduated, the period of enrollment as a regular employee at the company has been interrupted, Conditions get worse.

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Most Japanese companies openly limit the age of regular employees. It is particularly characteristic of central ministries. This is because the company has a seniority treatment. Recruiting an older person as an employee may cause confusion in treatment with other employees who have been promoted escalators within the company, disrupting the harmony of seniority within the company, and causing confusion throughout the company. Not welcome.

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In a Japanese company, mid-career recruitment creates a harmonious atmosphere of seniority, unless the work that the mid-career recruitment is intended to perform is a good complement to the company's current work and leads to increased company performance. As disturbed, it is basically evaded. Even if they are allowed to join the company, they are often treated as humiliating new employees.

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Japanese corporations will greatly reduce or eliminate the number of new graduate recruits in an economic downturn. As a result, that year's students will not be hired as regular employees at any company, but will have to continue working as temporary workers or as

non-regular employees, with lower treatment than regular employees. It is extremely difficult for Japanese employers to shift from this non-regular employment to regular employment for the company. Non-regular employees' work history is not counted as a regular employee's work history, it is considered that there is no regular employee's employment history, it is dropped at regular employee recruitment interviews, it can not be permanent employee forever, it remains financially deprived Becomes This has been widely criticized as the social cut-off of the employment ice age generation of Japanese, but Japanese companies will not fix it.

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A Japanese company raises its voice as a new employee when recruiting new graduates, and then gradually repeats job rotation while being promoted by the boss and promoted in-house. Unless a boss is loved by a boss, a general employee will be patronized and blocked from promotion. In addition, even if you fail on the way, you will often be shut down in the company because of the deduction principle.

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In a Japanese company, employees need to be continuously affiliated with one company as employees. This is because it is not desirable for people with employee qualifications to increase in and out of the company due to relocation inside and outside the company. Then, the employee gets on the promotion escalator and advances in the company while repeating the job rotation prepared by the company.

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In many cases, Japanese companies keep their employees at government offices and other companies for a lifetime. The company prepares rails for employees' lives, and as long as employees follow them, the company will continue to provide welfare to employees. On the other hand, when the retirement age is reached or the retirement allowance is paid for the merit and retirement money, the company will not be involved in the life of the employees after that. However, depending on the company, after retirement, the old employees are often kept on a part-time basis, and the former employees are provided with supplementary paid jobs. In addition, if the retired employee is a senior employee, such as an executive, it is often the case that OBs and OGs have established a sovereign government and continue to control open-minded employees openly.

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At a Japanese company, employees who are no longer needed due to the company's business operations due to business abolition, or troubled employees who disrupt the company or disturb the company culture, are forced to relocate to a department with poor treatment, attendance, etc. Bad employees are relegated to the restructuring room after relegation or retirement allowance in the early retirement system.
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At a Japanese company, if an employee becomes mentally ill, he / she is taken out of work because of a mental health illness (such as depression) via an industrial physician. . Even when returning to work, there are many patterns in which surrounding employees are treated cold, and their mental health is broken down and they are taken off again.

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In a Japanese company, if there are not enough posts for multiple synchronized employees who have joined the same year, we will take care to avoid having poorly qualified employees face up to better qualified employees in the future. , Let the outside office of the company or another company of the subcontractor go down. Amakudari is performed not only by government agencies but also by large companies, and is performed everywhere in Japan.

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At Japanese companies, internal politics exists due to conflicts between factions within the company, and both young and mid-career employees have taken advantage of the owners and senior employees who have influence over human resources, and have a slight advantage in internal politics. A fierce battle will be held to find a position. The results of employees are used as souvenirs. However, due to the limited number of positions that can be held, fights are taking place over the appointment of the limited positions, and the winner's employees will treat the losers as rivals who threaten their position. Or revert. Japan's internal politics and the resulting factional conflict are completely female.

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In a Japanese company, if a disabled person develops a illness after joining a new graduate, he or she will be left unattended, and will be murdered until retirement as useless. Since the required number of employment of persons with disabilities is instructed by the government from each company, in most cases the above-mentioned employees who have been disabled for disability are allocated to the fixed number, but according to that, if they are below the fixed number In the open recruitment, people with disabilities are often hired as dedicated subsidiaries for persons with disabilities, and simple tasks are often performed.

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Employee evaluations at Japanese companies are basically based on penalizing points in corners of boxes, and once failed, it is difficult to recover. Once failed, the reputation goes on and on in the company, and it becomes a subject of scorn and ridicule, so as an employee, he is forced to go to work with pathetic determination, saying that failure is not allowed at all. The results of internal employees are basically evaluated by deviations of senior employees who succeeded in the job, including business success and golfing entertainment, at the evaluation meeting of senior employees. You. The evaluation is a relative evaluation. If the evaluation is bad, it will be demoted.

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Japanese companies are unusually noisy for employee attendance. This is because the company's business is treated as sacred and holy. In particular, it is premised that the work of the company should be started all at once and helped each other, and late arrival is strictly prohibited. Even if it is delayed by one second, it is useless and remains in the attendance history. Employees who want to be promoted at the company take paid leave and work on the late days so as not to hurt their attendance history. Also, the amount of long overtime work acts as a barometer for loyalty to the company, and can you fight 24 hours for the company unless a higher-level company such as a government office sets a working hour limit? It is terrible to be demanded for a private service to the company.

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Japanese society is changing with the increase in the number of career women as women enter society and the increase in married couples working together to compensate for the decrease in the individual's single income, so that married couples belong to separate companies but form a blood-related family. Since there are no longer any employees in the house to manage their lives or raise their children, we are able to get by with our grandparents.

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Traditionally, the Japanese society has functioned as a place of social segregation and forced use by women only for women's men, a kind of livestock house for men, and an inhuman place that continues to deny men's human dignity. This is the nature of the gender division of labor in Japan. Japan's full-time male employees, including officials, are an eerie symbol of such lifelong slave labor.
However, with the introduction of the social trend of the elimination of gender discrimination in Western societies, Japanese companies have recently been denying the division of labor between the sexes, and women have been encouraged to advance into the workplace and career women to play active roles and take up positions in the company. Japanese companies are originally made up of women's human relations, so they are geared towards women. In Japanese companies, it is likely that career female full-time employees will come to dominate the interior of Japanese companies with the ferocity of a super typhoon. Japanese men will become more and more shrunken in the company.
On the other hand, if women were to enter the company, it would mean that women would be forced to work in slavery for the rest of their lives. However, under the current situation, both men and women are still in a state of lifelong slavery, so if things continue as they are, both men and women in Japanese households will be forced to work as lifelong slaves at companies, and they will not be able to stay at home, and they will not be able to afford to have children, and the birthrate will decrease, and they will not be able to afford to take care of their children at home. In other words, if the system of full-time employees in Japanese companies continues in this way for both men and women, the Japanese family will effectively cease to function because of the complete absorption and nullification of family functions by companies and schools outside the family. Isn't it time to fundamentally rethink the existence of lifetime slave labor in Japanese companies?

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In the future, with the decline of Japanese society, it is likely that Japanese companies will no longer be able to economically afford to continue hiring regular male and female employees and will rely solely on the low-wage labor of non-regular employees. In other words, most of them, both men and women, will not be able to stay as full-time employees, and will become casualized and socially exiled, with even worse treatment. The Japanese society will be separated into a small number of regular employees who are apparently upper class but in effect lifetime slaves, and a large number of lower class non-regular employees who are the equivalent of completely disposable social exiles who are not properly treated as members of Japanese society in the first place, and who are treated inhumanly. In Japanese society, there will be a social eugenics of the owners and rulers of the Japanese companies, and a further privileging and super-richness.

Japanese schools and traditional teacher-disciple relationship

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Main text

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The Japanese school is a social group with social precedents, conventions, knowledge, transmission and acquisition of experience, education for a major, and treatment as a research institute. In existence, it is similar to a company, but it is distinguished from a company whose main purpose is to work for the owner of the company by becoming an employee in order to earn an income financially. Elementary, middle school, high school, college, and graduate school. Vocational School. It is a place for academic selection before joining a company, study and memorization of study contents that will be useful in society, and acquisition of basic social norms for women. In the university, there is no place to learn the social norms of superiors and subordinates in the company. Therefore, if both masters and disciples remain in the university without any experience of joining the company, they will be treated as human resources that cannot be used in the company as they are and will not be treated as "members of society".
There is a strict distinction between on-campus and off-campus. High schools, colleges, and graduate schools are subject to entrance exams.
People on campus are
. (1) Disciple. A person before he or she enters society. A person (student or students) who is given a precedent, a tradition, by a teacher to study. Those who do not go out into the general public but stay on campus and make academic achievements within an academic group or join a faculty member at the top of the group, aiming for promotion and advancement in academic posts within the university or at other universities, or those who, based on their expertise, join an off-campus company as a full-time employee or something like that and try to work on good terms (graduate students).
(2) Mentors, teachers, professors, and instructors. A regular faculty member in a scholarly or teaching post. Temporary non-regular faculty who are treated as temporary assistantships.
(3) Administrative and engineering staff. In terms of employment, there are regular and temporary irregulars. Faculty members may be assigned work.
It is categorized as.
Both the disciple and the teacher are in a state of spatial constraint, on campus, for the entire time. At junior high and high school, students and teachers consume an entire day of school activities.
The relationship between the teacher (master, teacher) and the disciple (student, student) is a feminine, unilateral domination-slavery teaching-study relationship with no room for rebuttal or quibbling. A mentor, such as a university faculty member, is treated respectfully as a socially authoritative and titled being, and his or her statements are trusted. Disciples are treated by teachers as unpaid labor for study-learning and academic purposes. The disciple is forced into a traditional mentor-pupil relationship with the teacher of the master, such as psychological nostalgia, taking, and enduring loyalty. The teacher-disciple relationship endures long after the disciple finishes school. The disciple calls the master his benefactor. The relationships between masters and pupils are basically similar to the factions and relationships of the women's school. Disciples always move in psychological unity with their superior masters, and if the masters are rivals and don't get along well with each other, those disciples will also get along with each other. There is not a lot of cooperation between masters, and it is easy for each laboratory or course to be closed,

ostracized, and turned into a trough. The absolutization of the mentor's position is more likely to occur in academia, and self-righteous research and teaching that is of little use to society and without social need to satisfy the personal interests of senior mentors is less likely to be conducted and checked. As a result, disciples educated by such masters have no place in society to go, no place to make use of, and are treated as highly educated working poor.

At universities and other research institutes, specialization occurs where faculty members pursue the path of their major once they have entered research. Teachers are treated as experts. In that respect, it is similar to a craftsman. Although professional teachers are regarded as socially inflexible, and their accumulated knowledge and experience are respected as academic experts, their practical social status is not as high as it seems. Professional faculty members who excel in general commentator skills are heavily utilized in the press and publishing, and their opinions outside of their profession are sought after. Teachers in educational institutions are treated as generalists of all kinds. They are made to coach club activities and so on, regardless of their expertise. There is a lot of chore work, and it is difficult to take the time for educational guidance and its preparation.

Among the disciples, there is a strict, non-rebellious, senior-senior-senior relationship of unilateral domination by seniors and unilateral servitude by juniors, according to the degree of precedent mastery in the school, which is accompanied by the grade system of simultaneous enrollment every year. Disciples, students, and fellow students of the same grade are constantly required to maintain mutual sympathetic behavior and psychological harmony in the classroom, in the seminary, etc., and those who are shorthanded, deviant, or rebellious are subject to bullying and exclusion.

There is an unbridgeable, insurmountable disparity of status and a one-sided top-down relationship between school owners and school administrators, school teachers, school students and students, respectively. School owners always ensure that they are infallible to stand on their own right.

There is an upper and lower relationship of unilateral dominant slavery of women in the relationship between positive teachers. Senior-senior relationships among faculty, superior-subordinate relationships (principal and general faculty), and senior-subordinate relationships (professor and associate professor and assistant professor).

There is a fundamental one-sided hierarchical relationship between schools and the national, prefectural, and municipal governments that authorize the existence of schools, provide research and education budgets for schools, and formulate curriculum guidelines for schools.

The school owner has control of the school's personnel authority over the personnel and hiring of faculty members. In public elementary and junior high schools, it is decided by the board of education of the national, prefectural or municipal government that owns the school. Or, at a university or something like that, it's decided at a meeting between school owners, school administrators and regular senior faculty on campus.

Learning experiences in school do not count as company experience. When a school disciple joins the company, he is a graduate student, has been doing research for years, and is treated as a new employee even though he is older.

There are times when school teachers are recruited to join a company or, conversely, people with experience in a company are recruited to teach at a university or other school.